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5 Study in Delaware reveals uncertain state of Jewish community



6 Non-Jews make impact at Jewish organizations



16 Wikipedia’s ‘Supreme Court’ tackles alleged conspiracy to distort articles on Holocaust

Why American Eagle Now Has a Mezuzah at its Times Square Flagship

American Eagle Outfitters now has a mezuzah on the front door of its flagship Times Square location, courtesy of Chabad, the Chasidic outreach movement.

The parchment with Jewish holy text in an oblong metallic case, traditionally a marker of a Jewish home or establishment, was affixed on the apparel brand's door as part of the recently concluded convention of CTeen, Chabad's youth group. At a concert in Times Square on the night of Feb. 25, thousands of teens from more than 30 countries gathered to sing Jewish songs — and witness the mezuzah being hung.

Out of all the retailers in Times Square, how did Chabad choose American Eagle?

That question has proven surprisingly hard to answer, as representatives of neither Chabad nor American Eagle agreed to speak on the record about the relationship between the Chasidic movement and the apparel brand.

But a clue to the reason lies with American Eagle CEO Jay L. Schottenstein, a Jewish philanthropist whose family has donated tens of millions of dollars to a range of Jewish organizations. ArtScroll's translations of the Talmud, for example, bear the name "Schottenstein,"

and the family has given to a range of Jewish institutions in Columbus, Ohio, where the Schottenstein family is based. American Eagle's revenue for fiscal year 2022 was projected at nearly \$3.5 billion, according to Forbes.

Chabad is among the beneficiaries of the Jay and Jeanie Schottenstein Foundation, which gave more than \$200,000 to the movement's institutions in 2020, the most recent year for which tax documents are available. Since 2014, American Eagle has also given Chabad access to the retail giant's gigantic advertising screens in Times Square.

Rabbi Aryeh Kaltman, a Chabad rabbi from Columbus, told the New York Jewish Week that American Eagle is "the most inclusive brand there is in America."

"I salute them," Kaltman said. "It meant so much to every teenager who was there. It was an expression of Jewish pride."

Stefan Schiff, a senior and tennis star at Bexley High School in the Columbus, Ohio, area, was the conference attendee who placed the Jewish ritual object on the store's doorpost.

"This is a big honor for me," Schiff said in a statement. "I am proud to be a part of such a tremendous display



Attendees of a Chabad teen convention in Times Square pose next to the mezuzah affixed to the doorpost of American Eagle Outfitters' flagship store.

Courtesy of Chabad via JTA

of Jewish pride together with my Jewish brothers and sisters from around the world."

Chabad said that the ritual object is "Times Square's first-ever mezuzah," a bold claim that is almost certainly inaccurate. The New York Jewish Week did not determine conclusively whether a mezuzah is, at present, affixed to any doors in one of the busiest public spaces of the most Jewish city in the country. But less than a decade ago, a building on 40th Street and Seventh Avenue was home to a synagogue, the Garment Center Congregation. That building's address currently boasts the Margaritaville Resort Times Square. (The synagogue, incidentally, is suing the building's developer).

Additionally, which set of blocks, exactly, counts as "Times Square" is up for debate, though an expansive definition proposed last year by New York City itself includes parts of the Garment District, which was once heavily Jewish. Those borders also include at least one synagogue. ■

Jacob Henry | JTA



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Delaware Area Study Reveals Uncertain State of Jewish Community

Jarrad Saffren | Staff Writer

According to the 2022 Community Study of Jewish Delaware and the Brandywine Valley, 93% of Delaware area Jews feel a sense of belonging to the tribe. Fifty-two percent feel a “great deal of belonging,” and 41% feel “at least some.” That’s the good news.

But the other side of the story is, if not alarming, at least undefined. Among almost 26,000 Delaware Jews, the denomination with the highest rate of identification, at 43%, is “no denomination.” Out of more than 12,000 Jewish households, only 31% are affiliated with a synagogue. And only 19% of Jews in the region claim to be “immersed,” meaning they maintain “high involvement in most aspects of Jewish life.”

The study, commissioned by the Jewish Federation of Delaware and conducted by Brandeis University, was based on a survey with 1,605 respondents. While that is not 100% of the community, it is revealing, and cause enough for the Jewish Federation of Delaware to consider some new approaches to community building in the 21st century.

“We have to constantly understand our community that’s often evolving, and we have to adapt to change,” said Seth J. Katzen, the president and CEO of the



Jewish Federation of Delaware
President and CEO Seth J. Katzen

Federation.

Matthew Boxer, the assistant research professor at Brandeis who led the study, listed several recommendations in a PowerPoint summarizing his findings. They included promoting connections between different Jewish communities in the region, promoting ties to the local Jewish community for newcomers, strengthening outreach to interfaith families and investing in Jewish education, among others.

“I do think it is fair to say that there isn’t a tremendously strong connection to the local Jewish community. But that’s not unusual. It seems to be pretty common across the country,” Boxer said.

Katzen is taking those suggestions and turning them into a strategic planning task force that is going to take a deeper dive into the data. The Federation leader said that many of the findings confirmed what he already knew. But several were surprising,

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especially the number of interfaith families in the community. That number was more than 50%. But the Delaware Federation has not organized much programming for interfaith families in the past.

Two other priorities moving forward need to be offering Jewish learning opportunities and engaging the next generation, according to Katzen. The Delaware Federation does not have enough millennial leaders. But the president wants to bring more in. How to build those connections, though, is unclear.

Katzen said the first step is getting community input. But he also has some ideas. The CEO is thinking about opening a lifelong learning and leadership development center. He wants to talk to synagogue leaders about how they can collaborate more. And finally, he hopes to meet younger adults “where they are” to see what they want out of Jewish practice.

“Some want to be culturally engaged. Some want to be spiritually engaged. It’s much more segmented. We have to find commonality. I think that’s a task of the Federation,” Katzen said. “You can’t just create a program, do it at the JCC, and people will flow in. It’s no longer the case.”

Elisha Caplan, 46, is involved in the

Jewish community with her husband, Nigel, and their two sons, Sam, 15, and Aidan, 10. The family belongs to Congregation Beth Emeth in Wilmington. Both boys attend religious school. And since the Caplan parents, who are from Virginia and England, respectively, do not have family in the area, they built a close circle of friends from the Siegel JCC, where their children attended preschool.

The mother said that “Jewish life, being Jewish, is at the center of our lives.” But she also admitted that it is competing with other activities.

“We have a lot of things going on,” she said.

Arlene Johnson, 63, also raised her two children, now 30 and 27, in the synagogue, Temple Beth El in Newark. The kids went to Hebrew school and became b’nei mitzvah. Johnson remains a member at Beth El and calls the community “one big family.” At the same time, similar to the Caplans, she said “Judaism is part of my life.” But she feels like she’s part of two communities because she has a separate circle of non-Jewish friends.

“But the Jewish part is extremely important to me,” Johnson said. ■

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The Jewish Federation of Delaware is trying to reach out to younger generations of Jews.

Non-Jewish Leaders Make Impact at Jewish Organizations

Sasha Rogelberg | Staff Writer

Katie Lowe, program and collections director at the Holocaust Awareness Museum and Education Center, knew she had Jewish relatives since she was a young girl, but she was never supposed to ask about it.

Her great-grandmother's generation, originally from Eastern Europe, experienced profound antisemitism upon settling in Allentown, and that generation, as well as Lowe's grandmother and her siblings, converted to the Moravian Church.

"I wasn't allowed to ask those questions of my grandmother, in particular, because it brought up really difficult memories for her," Lowe said.

But despite not growing up Jewish — even being dissuaded from engaging with the religion — Lowe still found a professional home at HAMEC, working to preserve stories of the Holocaust and educate Jews and non-Jews alike on the dangers of antisemitism.

Lowe's story does more than just prove that non-Jewish employees can lead in Jewish organizations; her story shows the impact that religiously diverse leaders can have in their workplace.

Lowe reconnected with her Jewish roots during her master's program at the University of North Carolina at Greensboro, where she worked with Professor Anne Parsons on a Roots of Resistance exhibit on the Holocaust. Lowe learned more about her family's story indirectly through learning about Jews in Eastern Europe.

"I began to feel a great sadness that my family had once done something so brave, so terrifying," she said.

For Lowe, her family's history gives her personal stakes in Holocaust education.

"Though my family was in Allentown, which isn't the same as Philadelphia, I almost feel like I get to interact with their story even more by hearing stories of people who came from relatively the same places to a similar place around



Golden Slipper Camp Director Justin Guida



HAMEC Education Director Leah Dukes talks to a group of students.

Courtesy of Justin Guida

Courtesy of Leah Dukes

the same time," Lowe said of working at HAMEC.

Moreover, though her family's Judaism is lost, Lowe's commitment to learning and preserving her history has become her praxis to combating antisemitism.

"Active remembrance is a form of resistance against antisemitism, against denialism, against all of the forces that pushed my family and past generations to stop practicing their faith, to stop being loud and open about who they were," she said.

Like Lowe, Justin Guida, director of Golden Slipper Camp, has Jewish family ancestry but doesn't identify as Jewish.

Guida was raised Catholic but found out later in life that members of his father's side of the family were Jewish. His last name, pronounced "Gwee-duh," used to be pronounced the more Semitic-sounding "Guy-duh."

Though director since 2018, Guida was a counselor at Golden Slipper decades prior when a couple of his Jewish friends told him about the camp.

"It really changed my life," he said.

Guida is in good company at camp: About 30% of campers aren't Jewish, and, though led by Jewish values, Golden Slipper also offers Christian and

non-denominational Saturday services alongside Shabbat services.

As a counselor, Guida attended the different services, eventually leading the non-denomination services. Golden Slipper gave Guida that chance to find meaning in other religions, which has helped connect him with Jewish culture and educate non-Jews on Judaism.

The mutual respect at camp is what helps create cohesion.

"When you're in your teens and 20s, you're exploring or trying to understand things you didn't understand before ... so that conversation, it just connects you to people," Guida said. "Because regardless of what you were raised as, or what your religious beliefs are, we're all connected."

Finding belonging isn't always so easy, however.

Leah Dukes, HAMEC's education director who does not have a religious affiliation, said that when people realize she isn't Jewish, they have questions: What personal connection do you have to the Holocaust? Why are you interested in this topic?

Dukes first became interested in the Holocaust after she heard two survivors speak at a second-grade assembly in her home state of South Carolina.

Because the experience resonated with her so much, she realized the power of sharing survivors' stories with diverse audiences.

"Learning the Holocaust is something that is for everyone," she said. "The lessons learned can benefit non-Jewish people as well as Jewish people."

Jewish organizations with non-Jewish leaders exemplify a lesson in humanity, according to Jewish Federation of Greater Philadelphia's Mitzvah Food Program Operations Manager Whitney Drukier, who is Catholic, but is married to her Jewish husband and is raising her children with both religions.

Like HAMEC and Golden Slipper, the Mitzvah Food Program serves non-Jewish clientele. Having a religiously diverse staff not only means different points of view to determine how the organization operates, but also fosters deeper empathy for interacting with community members in need, Drukier said.

"At the heart of it, it's really about giving back to the community," she said. "And I don't think that that's a religious thing; I think that's just a humanitarian thing." ■

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ALEPH: Alliance for Jewish Renewal Awarded Grant for Safety, Equity Training

Sasha Rogelberg | Staff Writer

While some Jewish organizations look to make their spaces safer through hardened security, ALEPH: Alliance for Jewish Renewal is addressing safety differently.

The SRE Network (Safety, Respect, Equity) announced on Feb. 21 the eight recipients of its \$300,000 grant for Jewish nonprofits to address harassment and discrimination in the workplace. ALEPH, a Philadelphia-based organization that serves as a hub for Jews aligned with the Jewish Renewal movement, was among the recipients.

With the awarded \$47,000 over two years, ALEPH will provide training to ordination program administrators and faculty to “fortify skills around power dynamics, interpersonal behavior, and psychologically safe culture,” according to a press release. ALEPH will also collaborate with its affiliated network communities on building inclusive spaces and policies.

The trainings will address sexual harassment in the workplace, structural pay or opportunity inequities and discrimination. In religious and spiritual communities, addressing psychological safety is particularly important because of the intimate nature of the discipline.

“Our communities are also workplaces, and our seminars are also workplaces,” ALEPH Executive Director SooJi Min-Maranda said. “The professional and personal tend to get blurred in these close spiritual environments that foster feelings and emotions.”

ALEPH partners and network members, like many other Jewish leaders, often work with many organizations in a more insular community. Therefore, if one individual is discriminatory or violent, their impact is likely to spread to multiple organizations, posited Elana Wien, SRE Network’s executive director.

Jewish people are not exempt from workplace discrimination, despite having minority status.



An ALEPH ordination ceremony in January

“Issues of gender-based harassment, discrimination, other forms of harassment and discrimination — it’s prevalent across our entire society, and the Jewish community isn’t immune to that,” Wien said.

Created five years ago, SRE Network, which consists of 160 organizations, bases its mission on Jewish values.

“We do have a really vital tradition that brings tremendous wisdom and opportunity to do this work around ethics in a deeper way,” Wien said. “So we can pull from that tradition and that Jewish wisdom around *teshuvah*, around making repair, to really ground this work.”

Though SRE Network first created a training grant in 2018, the latest iteration of the grant was designed with additional input from members. Finalists for the 2023 grant were longer-term partners with SRE Network.

For ALEPH, which previously received an SRE Network grant, the new grant will provide additional, in-depth training, as well as opportunities to receive training from SRE Network’s specialists.

Psychological safety, respect and equity are important tenants to ALEPH, the steward of the Jewish Renewal movement. ALEPH, according to its website, pushes for a Judaism that is “joyous, creative, spiritually rich, socially progressive, and earth-aware.”

However, Min-Maranda clarifies that Jewish Renewal is not a denomination of Judaism, but rather a philosophy.

“It’s an approach to Judaism,” Min-Maranda said.

Until 2018, ALEPH operated out of a physical location in Mount Airy but is now entirely virtual. However, many

Jews connected to the movement are still based in the area, which is also the host of many of ALEPH’s seminars.

ALEPH was founded by Rabbi Zalman Schachter-Shalomi in Philadelphia in 1978 and first called B’nai Or, which later became ALEPH. The goal of the movement was to reinvigorate Jews, encouraging participation and drawing on the joys of the Chasidic movement, while also advocating for socially progressive values.

“The idea of it being a movement alludes and evokes a spirit of movement, that we are in motion — in motion and in co-creation,” Min-Maranda said. “That we are constantly changing, adapting, responding, while being deeply rooted in Jewish tradition.” ■

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Ukraine: One Year Later

In February 2022, the world watched in horror while Russian troops invaded Ukraine. Overnight, the Jewish Federation of Greater Philadelphia launched the Emergency Response Campaign, and thanks to the local community's generosity, acted immediately to provide critical aid to those in need.

With the Jewish Federation's support, Ukrainian Jewish brothers and sisters continue to persevere despite the physical, mental and emotional burdens of war that they face every day.

Hope Perseveres for Ukrainian Refugees with \$1.5 Million Raised

To date, the Jewish Federation of Greater Philadelphia's Emergency Response campaign has raised almost \$1.5 million, providing critical humanitarian work on the ground in Ukraine, in neighboring countries, in Israel and here at home through partner agencies.

\$755,000 allocated to the Jewish Federations of North America's (JFNA) national campaign of \$85 million, funding over 50 organizations with operations on the ground in Ukraine and neighboring countries

\$80,500 for flights to Israel for refugees from Ukraine and Russia, provided by the Jewish Agency For Israel (JAFI)

\$376,000 granted for trauma and medical services for refugees including those in Israel; the Emergency Volunteer Project, through which firefighters from Greater Philadelphia assisted with rescue and recovery efforts alongside Israeli firefighters in Ukraine; and IT Works, a program in Israel providing employment training for immigrants from Ukraine and Russia

Dedicated Resources

The Jewish Federation of Greater Philadelphia is one of six Jewish Federations nationally to receive a grant as part of Jewish Federations of North America's \$1 million Ukrainian Resettlement initiative. These additional dollars allowed for increased support of local organizations helping Ukrainian refugees now living in Philadelphia.

Meet Irina

When arriving in Philadelphia, Irina was ready to overcome the hurdles that come with being a refugee, such as securing work authorization, finding a job and a place to live. But, the most important item on her list was to find a place for her children to feel safe and acclimate to the new country. Irina discovered KleinLife, a Jewish Federation-supported organization, that opened a free camp for Ukrainian refugee children. Just a few short weeks in camp and Irina's children began to smile again.

The Jewish Federation of Greater Philadelphia has spent decades building a strong relationship with global partner agencies, creating a strong infrastructure to support vulnerable Jewish communities. This relationship uniquely positioned the Jewish Federation to respond quickly to the invasion of Ukraine, providing critical support in the greatest time of need.

Learn more about the Jewish Federation's impact in Ukraine at: jewishphilly.org/Ukraine



Jewish Federation
of Greater Philadelphia



YOU SHOULD KNOW ...

Stephanie Breitsman



Jarrad Saffren | Staff Writer

God may have inspired the Torah, but the creator did not actually write the book. That was a human being. Stephanie Breitsman, 32, probably would have understood this if she had paused to consider it. But she never gave it a second thought.

The rabbi in training at the Reconstructionist Rabbinical College in Wyncote just felt “anxious around Torah,” she said. Like the people at synagogue who are afraid to volunteer to lift the Torah during services, she was worried she would drop it and offend God ... or something like that.

That was until Breitsman met a fellow RRC student who had a job as a sofer, or as a scribe who writes and corrects Torah scrolls. The conversation made the West Philadelphia resident realize that she

wanted “a relationship with the physical Torah.” She spent the summer of 2022 learning the sofer craft from Rabbi Izzy Pludwinski in Jerusalem. Then, when the rabbinical student got back, she started having online meetings with the first-ever female sofer, Rabbi Jen Taylor Friedman, who lives in England.

Finally, in late February at Congregation Adath Jeshurun in Elkins Park, Breitsman corrected a Torah scroll for the first time. It had a spelling mistake. Synagogue leaders recognized it during a parshat reading in late January. They reached out to a network of scribes and one of them, Rabbi Bec Richman of Cleveland Heights, Ohio, contacted Breitsman. The rabbinical student had to change one Hebrew letter, *zayin*, to another, *nun*.

It may have been the thrill of her life.

“Torah scrolls are precious. It feels like communal care. Caring for the heart of a community,” she said. “We carry these ritual objects with us. They maintain that connection with our ancestors, with that longstanding tradition.”

Breitsman will graduate from the RRC in 2024. She said that she would like to work as a scribe and as the spiritual leader of a community. Right now, as she begins her scribal career, she is also the religious adviser for the Hillel chapter at Bryn Mawr College.

“I feel invested in Philadelphia and the Jewish community here. In an ideal world, I’d love to be a working scribe in Philadelphia and to be serving a community. Whether it be a Hillel or a congregation,” the student added.

Breitsman did not grow up in a Jewish household. Her family was not religious. But during her freshman year at Ursinus College in Collegeville, she showed up one day for a campus garden tour. Breitsman was the only student on the tour. Her guide happened to be the president of the school’s Hillel chapter. That night, the freshman went to the Hillel house for Shabbat dinner, and then, as she put it, “I never looked back.”

Between 20 and 30 students welcomed each other in, sat around the table, sang, ate and discussed the importance of “setting the work of the week down,” Breitsman said. It felt like home. And that was not a feeling she was accustomed to as a freshman living in a dorm. The future rabbi did not convert during her college years. But she spent the next four years at Hillel. It was both her social home and her most important activity. She lived in the house as a senior and served as co-president, organizing Shabbat dinners like the one she attended three years earlier.

The future rabbi graduated with a degree in Middle Eastern studies. After college, she earned a master’s degree in the same subject from George Washington University in Washington, D.C. Then she spent more than three years at Americans for Peace Now, a Jewish organization that supports a two-state solution to the Israeli-Palestinian conflict.

But as she did that work, she felt more drawn to the individual conversations she was having with people who cared about the same issue. They discussed what was happening from the perspective of Jewish ethics. Breitsman realized that she “felt more useful” in those conversations than in job tasks like drafting fundraising materials. She was also starting to go to synagogue, at Sixth & I in D.C., regularly. After converting there with Rabbi Shira Stutman, the millennial decided to go to rabbinical school.

“I have more to offer on a personal level than on a larger political level,” she said.

Part of her rabbinical mission will be to “demystify what the Torah is,” Breitsman added. She wants to lead programs that teach Jews that the scroll is not just the word of God, but also “the work of our own hands.”

“Physically manifesting and bringing into the world this spiritual tradition of Judaism,” she concluded. ■

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Israel Bonds' Bad Business Decision

Israel Bonds, also known as the Development Corporation for Israel, is the U.S. underwriter of debt securities issued by the state of Israel. The concept of Israel Bonds was inspired by Israel's first prime minister, David Ben-Gurion, as part of an effort to engage Diaspora Jewry as partners in the building of the Jewish state through their investment in the fledgling state's debt securities. The enterprise has been very successful. Since its inception in 1951, Israel Bonds' worldwide sales have exceeded \$48 billion, and Israel Bonds have become a staple in many retirement and pension accounts of businesses and organizations throughout North America.

Given that background, one would expect Israel Bonds to be sensitive to Diaspora concerns regarding positions taken, comments expressed and actions pursued by Israel's government and its leaders, as any alienation of Diaspora Jewry could be bad for business. And one would expect heightened sensitivity to any embrace by Israel Bonds of an extremist or controversial personality within Israel's government, like the new Finance Minister Bezalel Smotrich, whose pronouncements and activities have raised alarm with the Biden administration and alienated large segments of Diaspora Jewry. But those assumptions and expectations are incorrect. Israel Bonds has embraced Smotrich and has invited him to speak at its national leadership



Israeli Prime Minister Benjamin Netanyahu and Israeli Finance Minister Bezalel Smotrich hold a news conference on Jan. 25.

conference in Washington, D.C., next week.

Smotrich is more than a firebrand. He is a lightning rod. He has been variously described as a misogynist, a homophobe, a racist, a bigot, a Jewish fundamentalist and a hate-mongering ideologue. The fact that he is Israel's finance minister changes none of that. But his high-ranking cabinet position gives him a prominent perch from which to make public pronouncements. Thus, last Wednesday, following the killing of two Israelis in a terror attack in the Palestinian town of Huwara, which was followed by a mob of hundreds of revenge-seeking settlers who stormed the town, killing one person and injuring dozens in addition to destroying businesses

and homes, Smotrich declared: "I think the village of Huwara needs to be wiped out. I think the state of Israel should do it."

Smotrich's screed was so alarming and profoundly offensive that the normally staid State Department spokesperson Ned Price called the remarks "irresponsible," "repugnant" and "disgusting." Price characterized Smotrich's comments as "amount[ing] to incitement to violence," and urged Prime Minister Benjamin Netanyahu and "senior Israeli officials to publicly and clearly reject and disavow these comments."

None of that seems to faze Israel Bonds. In a release late last week that appears oblivious to the swirling controversy over Smotrich's visit and the protests

it has already attracted, and which will almost certainly mount, Israel Bonds doubled down on its decision, asserting that it is "a nonpartisan financial organization" and that Smotrich's visit is part of the history of "Israel finance ministers from across the political spectrum [who] have attended our events."

The White House recognizes Smotrich's toxicity and has made clear that U.S. government officials will not be meeting with him during this visit. But Israel Bonds' plans remain unchanged. The organization's alignment with Smotrich is morally troubling and is alienating a substantial portion of Israel Bonds' investor base. It is a bad business decision. ■

Pool photo by Ronen Zvulun/ UPI

Expanding Incentives for Charitable Giving

Giving to charity is a meaningful and rewarding way to build and strengthen community. Studies indicate that in addition to the benefit of knowing that their donations help support the important work of charitable institution and programs, donors feel better about themselves when they are able to help others through charitable donations.

Our community is fortunate to have a wide range of nonprofit institutions that serve our community in a variety of meaningful ways, including as a local safety net for our most vulnerable. Our local charities provide social, cultural, educational and religious support for members of our community and are able to provide neighborhoods and families with lifesaving support and assistance in situations where government benefits may not be available or are difficult to access. In addition, many of our local institutions have links to national and international

organizations that are poised to respond to a wide range of needs and crises that develop all over the world.

The more we can incentivize charitable giving, the better our world will be. It is for that reason that we were pleased to learn last week of the bipartisan Charitable Act introduced by 11 U.S. senators. The legislation seeks to expand tax deductions for charitable giving by individuals, with the goal of encouraging higher levels of giving to charitable organizations, houses of worship and religious institutions.

Under the act, taxpayers who do not itemize their deductions will be permitted to claim up to an additional one-third of the standard deduction for non-itemizers for their charitable donations. For 2023, that would translate to an increase in the deduction from the current \$300 for individual filers

and \$600 for married filers to a deduction of up to \$4,500 for an individual filer and \$9,000 for married couples filing jointly. (A similar provision was part of the CARES Act — a COVID-19 response bill passed in 2020, which has since lapsed.)

The bill is supported by a wide range of nonprofits from all sectors of the charitable world, including Jewish Federations of North America. As explained by Elana Broitman, JFNA's senior vice president for public affairs, "When disaster strikes, when tragedy hits, when crises befall us, everyday Americans want to step up and lend a hand, often by supporting the nonprofit sector's vital work." The Charitable Act will add a meaningful benefit for taxpayers to do just that. They can help nonprofits do what they do best, and get a tax benefit for their generosity.

The Charitable Act is a win-win proposition. We encourage prompt passage of the bill. ■



Jerome M. Marcus

When Israeli Leaders Concentrate on the Issues ...

Some good political news from Israel — yes, there actually is some.

On the question of whether terrorists with blood on their hands should be sentenced to death, the Knesset is working like a legislature whose parties are motivated by ideas, not a slave-like commitment to a party and not by Bibi Derangement Syndrome.

The coalition has given its members the right to vote their conscience, and lo and behold, they are. The result is that a haredi coalition party is opposing the coalition's position because they believe it contravenes Jewish law. And Yisrael Beiteinu, normally devoted above all other things to bringing down the coalition, is voting with Prime Minister Netanyahu.

with two enormous exceptions: It's fundamentally opposed to governmental support for haredi yeshiva students and their exemption from army service; and Lieberman, the party's head, is opposed to Netanyahu being prime minister (or anything else in an Israeli government).

But on the issue of executing terrorists with blood on their hands, Lieberman's party's right-wing principles trump his antipathy to Bibi. Often in Israel, a party out of power is so eager to make the ruling coalition fall that it will vote against even legislation that its members and constituents believe in because they hope that the legislation's failure will destabilize their political adversaries. But Yisrael Beiteinu attaches sufficient importance to the imposition of the death penalty on terrorists who've killed Israelis that its members will vote in support of this coalition-backed bill.

because the judges think the law "unreasonable." Yet these men are so eager to see the Netanyahu government fail and fall that they are leading demonstrations not only against the law but against any negotiation about any aspect of the law unless the coalition first surrenders. After that, these minority leaders, who lost the last election, might then deign to talk.

UTJ and Yisrael Beiteinu show the way forward. Israel has, to put it mildly, grave problems. If its leaders vote on the issues — and not on personalities or on how a vote will affect their careers — then the Knesset will wind up taking principled actions that are chosen by people giving serious thought to what is best for the country and not for themselves. ■

Jerome M. Marcus is a lawyer and a fellow at the Kohélet Policy Forum in Jerusalem.

On the question of whether terrorists with blood on their hands should be sentenced to death, the Knesset is working like a legislature whose parties are motivated by ideas, not a slave-like commitment to a party and not by Bibi Derangement Syndrome.

The haredi party, United Torah Judaism, is taking a position normally associated with the left: That judges, at least today, simply don't have the right to order the execution of another human being.

For many on the nonreligious left, the taking of human life is always wrong, no matter what heinous act was committed by the human whose life is at stake. For the UTJ Knesset members, the position is driven by the halachic principle that, since the Temple was destroyed, Jewish courts don't have the right to order execution. The claim is that when the Messiah comes and the Temple is rebuilt, there will be such power; but until then, the Jewish people live without sufficient connection to Heaven to be entitled to order the death of another human being. So UTJ will be voting with Labor and the other left-wing parties that always oppose the death penalty.

UTJ's votes are being replaced by a somewhat unlikely source. Yisrael Beiteinu, Avigdor Lieberman's party, is on the right on many issues

The actions of these two parties suggest what's possible in the Knesset today on other issues: people voting their conscience — not voting to advance their own careers — yields legislative results. The issue is independent of whether one thinks the death penalty should be imposed — a result that is, at this point, still quite a ways away. And in any event, the legislation would only authorize and not require a sentencing court to order execution. Whether that will ever result in the actual carrying out of a death penalty order is a question that will take quite a long time to answer even if the legislation ultimately passes.

The willingness of these parties to vote according to their principles is a lonely beacon in Israel right now. As is clear from this video collecting their prior statements, the parties opposing judicial reform are led by people, like Yair Lapid and Gideon Sa'ar, who have in the past made clear their belief that the Israeli Supreme Court needs to be reined in, and that democracy is offended by the current rule allowing justices to strike down any Knesset law simply

letters /

Proud Jews in Football

I noticed the Feb. 9 piece about "Hebrew in the Huddle: American Football Kicks Off Another Season in Israel," and it reminded me of the story that Harris Barton, an All-Pro offensive tackle, told from his days with the San Francisco 49ers.

Barton, a 2009 inductee into the International Jewish Sports Hall of Fame, broke from the huddle and lined up next to tight end John Frank (a 2023 IJSHOF inductee) who could not, for the moment, recall the count. Barton blurted out, "go on *shnaim*" so that his teammate could start the play on two. Barton related that he wasn't concerned about the other team knowing the count, as not too many of them spoke Hebrew!

On another occasion, Ronnie Lott, a 49ers defensive back, scored a touchdown and, when he spiked the ball, he blurted out "Shabbat Shalom," which he learned from Barton.

While Lott is not Jewish, Barton and Frank are very proud and identified Jews. ■

Jed Margolis, President of the International Jewish Sports Hall of Fame, Dresher

SEND US LETTERS

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The Settlers' Attack on Huwara Is Not the Orthodox Judaism I Grew Up On

Aviad Houminer-Rosenblum

N ighttime in Huwara, a small Palestinian town in the West Bank. Jews in large skullcaps and sidelocks, prayer fringes dangling from their waists, responding loudly to the cantor: “*Yehei shmei raba mevurach leolam u’leolmei olmaya*” (“May His great name be blessed, forever and ever”) — the words of Kaddish, a regular daily prayer that can also be said to mourn the dead.

The gloom outside is illuminated by an enormous bonfire of cars, shops and homes belonging to the Palestinian residents of the village, which the Kaddish-reciters have set on fire, in revenge for the horrific and heartrending murders, hours before the pogrom, of brothers Hillel and Yagel Yaniv (may their memory be a blessing) and for other recent terror attacks in the area.

One Palestinian was killed during the rioting by these Jewish settlers. Dozens of wounded Palestinians were evacuated to hospitals, some from smoke inhalation, others from beatings and stabbings. A family was evacuated by IDF troops, moments before they might have perished in the flames that took their home.

This wasn’t just any Kaddish, yet another one of those said and repeated by any observant Jew multiple times a day, sometimes in mumbling fashion. This time it was a Kaddish for Judaism itself.

I grew up in a small town in central Israel, in a classic “*dati leumi*” or national religious community whose ideology combines Zionism and Orthodox Judaism. I studied in typical religious institutions: a school in the state-religious education stream, a high school yeshivah and a “*hesder yeshivah*,” which combines advanced religious studies with military service. I was also very active in the religious Zionist Bnei Akiva youth movement, as an educator and leader.

Even today I live in a religious community in Jerusalem, and my young children study in schools that belong to the state-religious education stream.

The Judaism that I know and by which I try to live is a Judaism that operates according to the commandment “walk in His ways” (Deuteronomy 11:22) and the Talmud: “As He is gracious you should also be gracious, as He is compassionate you should also be compassionate” (Shabbat 133b:4-6). This Judaism operates according to the verse from Leviticus, “The land shall not be sold



Jewish rioters look on as the cars they set on fire burn in the Palestinian town of Huwara in the West Bank on Feb. 26.

permanently, for the land belongs to Me, for you are strangers and [temporary] residents with Me.”

By contrast, the Judaism that the militant settlers imbibed — or distorted — led one of the pogromchiks, he too in skullcap and sidelocks, to speak in Hebrew words I understood but whose language I could not not comprehend. “There is something very moving here,” he told a reporter. “Jews won’t be silent. What the army can’t do, what the police will never do, simple Jews come and carry out a simple act of vengeance, setting fire to anything they can.”

The same Judaism led Davidi Ben Zion, deputy head of the Samaria Regional Council, also an observant Jew, to say blithely, shortly before the pogrom, that “Huwara should be wiped off the earth — no room for mercy,” and “the [Jewish] guys in Huwara right now are behaving precisely like

guys whose brothers were massacred in cold blood at point-blank. The idea that a Jew in Samaria is a diasporic Jew, who will be stabbed in the heart and politely say thank you, is childish naivete.”

That same Judaism led Israel’s finance minister, Betzalel Smotrich, the de facto governor of the West Bank, to publicly support a tweet by another coalition member calling to “wipe out” the village.

In the name of this Judaism, denizens of hills and outposts abuse the Palestinians daily, with the aid or under the blind eye of the IDF. A national Jewish settlement endeavor has been taking place for two generations now, which despite the good intentions of some of its practitioners, has included land theft, institutionalized discrimination, killing and hatred. An endeavor under which

See Houminer-Rosenblum, page 13

Loving Something Flawed



Rabbi David Levin

in many ways, continues to be this place.

But the state is pressing on issues such as racism, tolerance for pluralism, and checks and balances in government. I was suckled in a mythic Israel but have learned to ween myself, given the practicalities of a nation-state that cannot live solely by the hopes and dreams of the Jewish people.

However, as David Ben-Gurion understood, to be a nation like other nations was a pragmatic understanding of survival in the harsh real world. Today, the ideals of a homeland that is both Jewish and a democracy are threatened by raw political power and expediency.

We had come to accept Judaism and democracy in tension. For the first time, we face the existential crisis of threatening both. The fractious rough-and-tumble nature of Israeli politics and the need to form a governing coalition in Knesset has brought us to a new place.

Over time, we developed complacency in our

attitudes. Israel, as a Jewish democratic state, was always considered a given. Laws and policies often were merely annoyances and opportunities for workarounds. “Religious” marriage meant a weekend in Cyprus. The Orthodox church that has become the Kotel was not an issue for the secular.

Israelis have enjoyed unprecedented prosperity and unrivaled military strength, making this a safe and secure place for most. Palestinian rights, West Bank settlements and civil rights were not on the radar screen of most and were relegated to the margins.

Then came Bibi 3.0. The assault on cherished rights, once considered unassailable, has awoken many from slumber.

The protests in the streets by hundreds of thousands are sending a strong message that this is unacceptable. “Guns and butter” at any cost are not enough. The extensive unbridled settlement program is intolerable, and the Israeli response to terrorism is rightly called a pogrom. To use a familiar Jewish word, it is a shanda.

I struggle to love the country as I continue to love the land that held a people charged to be a light unto the nations. This is my heritage.

Last week, during my trip to Israel with the Central Conference of American Rabbis, I was proud to be at two demonstrations in Jerusalem and Tel Aviv.

I was deeply moved to see the sea of Israeli flags and patriotism on display.

However, I was disgusted and deeply aggrieved to be spat on when attempting to bring our Torah for Rosh Chodesh and assaulted by yeshivah *bochers* trying to stop my expression of Judaism in the Kotel space.

I cannot turn my back on this precocious and precarious experiment. But I am distraught.

I support those who do the work, including the Israeli Religious Action Center and the brave Women of the Wall. I also proudly support NGOs who envision a place where people can live in a shared society, including the Yad b’Yad schools and the New Israel Fund, on whose regional board I serve.

I am actively considering dual citizenship, not to lessen my devotion to the United States, but to achieve a voice in shaping the destiny of Israel as only a voting citizen can do. I urge everyone to evaluate where they stand and what they want to do at this critical juncture.

No one can sit on the sidelines any longer. ■

Rabbi David Levin manages the Jewish Relationships Initiative, helping seekers of meaning through Jewish wisdom. Levin teaches nationally on such matters under Conversations for Life and Legacy.

HOUMINER-ROSENBLUM

Continued from page 12

the current coalition, the most observant ever, only grows and intensifies.

In ordinary times life is not black and white. The Palestinian side also has a significant part in the story. The violence comes in great force and cruelty from there as well, and its many victims and circles burn the soul and draw many good people into the cycle of vengeance.

The solution, too, is complex and hard to see, even far off on the horizon. But there are moments when things are actually very clear, clarifying the gray areas, when the choices are between life and death, and good and evil.

This evil version of Judaism is a lethal drug, which through a historical twist of fate gained ascendance over our ancient tradition. Combined with nationalism and majority hegemony in the Land of Israel, it has become a conflagration, one that has long since spread beyond religious Zionism — what Americans might refer to as “Modern

Orthodox” — to the haredi, or ultra-Orthodox sector, and Israeli society in general.

An entire generation of Jews has been raised on this Judaism of hate, contemptuous of anyone who is not Jewish, of any display of weakness, of compassion. To whom Judaism is not the keeping and continuation of our tradition, observing commandments or studying Torah, but a worship of “Jewish might” (“Otzma Yehudit,” the name of a far-right political party) and limitless greed.

In this Judaism, traditional values like modesty, pity and charity are signs of weakness, or remnants of a pathetic and feeble Christian morality that under no circumstances are to be shown to a stranger, the other, those who are not like us.

What we need now is not accommodation, nor soft words and platitudes. Neither will an obvious and empty condemnation of the pogrom do a bit of good. What we need now — having seen

the elected officials who represent this religious population, having witnessed their nationalist Judaism — is a policy rooted in a tradition they abandoned.

We should treat those who distort Judaism as the Mishnah tells us to treat all evildoers: “Distance yourself from an evil neighbor, and do not cleave to a wicked person” (Ethics of the Fathers 1:7). We need to announce that we want no part in the feral growth that has sprung up here, that this is not the tradition we grew up on, this is not the Torah we studied, and this is not how we wish to live our lives and raise our children.

Let us return to tradition and start over. ■

Aviad Houminer-Rosenblum is deputy director-general of Berl Katznelson Center and a member of The Faithful Left movement, which last month organized the first-ever conference of Israel’s religious left.



Ben Cohen

Elly Schlein's Etruscan Nose

“Then the Lord God said to Moses/All the Jews shall have long noses.”

This spiteful playground barb has been leveled at Jews in one form or another for centuries. While antisemitism typically involves defamatory claims about Jewish behavior — dual loyalty, financial domination and similar themes — the hatred has also extended to the supposed Jewish physiognomy, with its attendant stereotypes of enormous, hooked noses, high-pitched, excitable voices and stunted, corpulent bodies.

Many of the caricatures of Jews distributed by the Nazis accentuated these supposed features. Like the other tropes about Jewish financial and political power, those that trade on Jewish physical ugliness have persisted throughout the postwar era. They are dangerous for the same reason that other expressions of antisemitism are dangerous, in that they transmit not just a message of sinister Jewish otherness but the notion that Jews are somehow less than human. And for the Nazis, of course, the claim that Jews were subhuman, *untermenschen*, was the key to their ideology.

Yet in keeping with the trajectory of postwar antisemitism, assertions about Jews that many hoped had been junked with the defeat of the Nazis have persisted, turning up in the most unexpected places.

Like a press conference given in early February by a woman who, last week, was elected to lead the Democratic Party, Italy's main center-left opposition.

Elly Schlein is a 37-year-old U.S.-Italian dual national whose mother is Italian and whose father is an American Jew. In 2008 and 2012, Schlein worked as a volunteer in Chicago for former President Barack Obama's election campaigns. In 2013, she moved to Italy, joining forces with a far-left insurgent group that sought to unseat the party's centrist leadership. Last Sunday, they succeeded, when Schlein unexpectedly defeated her establishment rival Stefano Bonaccini with 54% of the vote.

Given that Italy is governed by an ultranationalist party, the Brothers of Italy, it is reasonable to assume that a country whose recent history neatly illustrates the perils of polarization is fated to continue along this path with Schlein's election. The most obvious parallel for the PD is the five years that the British Labour Party spent under its far-left leader, Jeremy Corbyn, who was elected in 2015 and whose term came to an ignominious end with Labour's overwhelming defeat

in the 2020 general election.

What marked out the Corbyn period were the serial accusations of antisemitism in Labour's ranks on a near-daily basis. Whether Schlein will force a similar set of obsessions upon the PD is still an open question, but the portents are worrying.

This brings me back to that press conference. Schlein was asked about the disgraceful abuse she had received online, targeting her because she has a female partner, because she grew up in an affluent home and because her father is Jewish — and therefore the source of her long, arched nose.

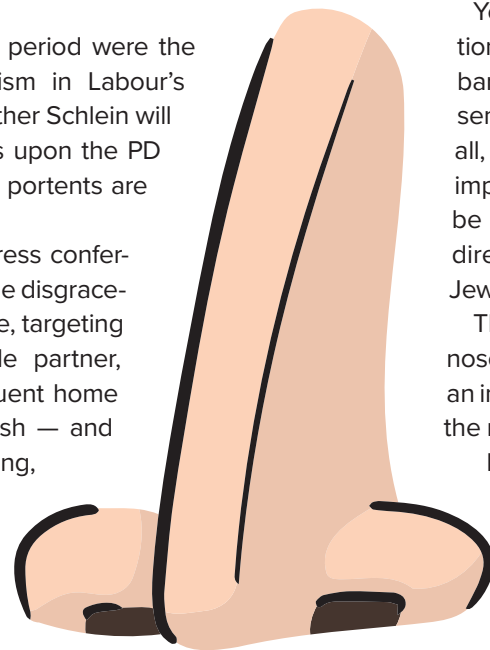
Schlein began her remarks by denouncing the “army of haters ... who start from my nose and my surname to express vile antisemitic sentiments.” But, she went on, “as proud as I am of the Jewish side of my paternal family, I am not Jewish, because as you know, that is passed down through the matrilineal line.”

Then she turned to the insults that invoked her nose. “But the craziest thing is the debate over my nose,” she told the assembled reporters. “Why is it not a ‘Schlein Jewish nose’ that I inherited from my father, as racists write on the web? It's a typically Etruscan nose.”

There is a great deal to unpack here, most obviously Schlein's determination to deny that she is Jewish in the same breath as condemning antisemitism.

Technically, of course, she is correct: In terms of halachah, Jewish religious law, she is not Jewish. But under the definition of a Jew outlined in the infamous Nazi racial laws, she most certainly is — and would be entitled to Israeli citizenship under the Israeli Law of Return as a consequence.

Given that the context of this discussion was antisemitic incitement and not an academic seminar on Jewish identity, the Nazi definition was certainly more pertinent than the halachic one. Had she wanted to condemn the antisemites without distancing herself from her Jewish origins, Schlein might have said: “While I'm not considered Jewish under religious law because my mother is a non-Jew, as far as the antisemites are concerned, I am very much a Jew and equally a victim of the prejudice and bigotry that Jews have suffered throughout history.” Those words, or something similar, would have had the benefit of being both truthful and a resounding declaration of solidarity with the victims of antisemitism.



Yet the phrasing of Schlein's objections suggested that the antisemitic barbs she faced didn't really make sense because she's not Jewish after all, and that's what bothered her. The implication here is that these would be more understandable if they were directed at an individual with two Jewish parents.

Then there is the description of her nose as “Etruscan.” The Etruscans were an impressive civilization that dominated the northern Italian peninsula before the

Roman Empire. Among their contributions that have survived was the “*fascis*,” a bundle of rods wrapped around an axe that became a Roman symbol and, much later on, a fascist one.

The Etruscans were also known

for their ornate sculptures, depicting facial features with almond-shaped eyes and pronounced noses.

Hence the visual evidence for Schlein's “Etruscan nose” claim.

But there is something more sinister here at work; essentially, she is saying that while she does indeed possess a large nose, it's an organically Italian one, rather than a foreign Jewish one. What is implicit here is not a protest against antisemitism but a complaint about being lumped in with Jews.

That is why Schlein's past comments about Israel — while fairly standard from someone on the European left — give rise to an extra layer of concern. The core challenge of the Israeli-Palestinian conflict, she insists, is its “asymmetrical” nature, with the Israelis holding all the power and the Palestinians none. As a result, she declared in a May 2021 statement during the 11-day conflict in the Gaza Strip between Israel and Hamas, the Jewish state is guilty of “ethnic cleansing,” and the world community must insist on a solution based upon “the fundamental rights of the Palestinian people by ending Israel's illegal settlements and occupation.”

To hear these words from a leading politician who also believes that there is such a thing as a “Jewish nose” is unsettling, to put it mildly. If Schlein doesn't want to get labeled as an Italian Jeremy Corbyn — and perhaps she does — then she needs to reverse course now. ■

Ben Cohen is a New York City-based journalist and author who writes a weekly column on Jewish and international affairs for JNS.



Boston Red Sox Chief Baseball Officer Chaim Bloom on Feb. 13

Red Sox Exec Chaim Bloom Says He's Heard Antisemitism Stemming From Team's Woes

Chaim Bloom, the Jewish chief baseball officer of the Boston Red Sox, told the Boston Globe he has received death threats and an antisemitic slur as his team has struggled in recent seasons, JTA.org reported.

Bloom, a Philadelphia native who attended Jewish day schools and who observes Shabbat and keeps kosher, took the helm of the Red Sox in October 2019.

Despite a successful playoff run in 2021, the team has largely underperformed since his arrival. After two last-place finishes and several high-profile player departures, some fans and analysts suggest Bloom's job is in jeopardy.

In the Globe article, Bloom acknowledged the criticism he has faced but said he tries not to complain. "I don't think that days are going to be better because [Red Sox fans] know that I'm suffering when we lose, even though I am," he said.

Insect Named for Hitler Draws Criticism

Connections between the Nazis and Volkswagen Beetles are well known. But an insect that looks like Adolf Hitler bearing his name? That's like letting the bed bugs bite.

An insect endemic to Southeast Asia and India, with the scientific name *catacanthus incarnatus*, is being called a "Hitler bug" for a feature on its back that resembles the dictator's face, JNS.org reported, citing New Indian Express. (Evidently, the nickname stuck to the bugs as far back as 2011, with a Daily Mail story in 2014.)

The bug was previously called the "man-faced stink bug," due to its notorious smell. It also is widely regarded as a pest for eating fruit and crops.

The man-face has been given a name, and it's the most notorious one imaginable. But for some, even bugs are too good for the Nazi dictator.

"Naming an insect after Hitler is not funny or clever. It's disgraceful and appalling," said Daniel S. Mariaschin, CEO of B'nai B'rith International. "It makes light of Hitler's efforts to wipe out the Jewish population of Europe. Hitler murdered 6 million Jews and millions of others. His name should not be lent to anything."

Maybe They'll Name a Bug After Roger Waters

Roger Waters, the Pink Floyd bassist who is a leading proponent of the movement to boycott Israel, has been blocked from performing in Frankfurt after the city called him "one of the world's most well known antisemites," JTA.org reported.

Waters was scheduled to perform on May 28 at Frankfurt's Festhalle, which during the Holocaust was the site of the deportation of 3,000 Jews to their deaths just after Kristallnacht.

The city of Frankfurt noted the historical significance of the concert hall, which it partly owns, in announcing that it was canceling Waters' planned concert. It cited Waters' longstanding anti-Israel activism.

"The background to the cancellation is the persistent anti-Israel behavior of the former Pink Floyd frontman, who is considered one of the most widely spread antisemites in the world," the city said in a statement. "He repeatedly called for a cultural boycott of Israel and drew comparisons to the apartheid regime in South Africa and put pressure on artists to cancel events in Israel." ■

— Compiled by Andy Gotlieb

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Jewish school children pose for a portrait in the 1930s in Wizna, near Jedwabne, Poland. New research revealed that members of the Polish community killed their Jewish neighbors on July 10, 1941 during World War II despite previous claims that Nazi Germans were entirely responsible. Polish President Aleksander Kwasniewski apologized for the massacre of hundreds of Jews by their neighbors on July 10, 2001 during ceremonies marking the 60th anniversary of the murders.

WIKIPEDIA'S 'SUPREME COURT' TACKLES ALLEGED CONSPIRACY TO DISTORT ARTICLES ON HOLOCAUST

Asaf Elia-Shalev | JTA

When a pair of professors last month published a paper accusing a group of Wikipedia editors from Poland of revising articles to distort the history of the Holocaust, their research went viral.

Most academic articles are seen by dozens or hundreds of people at best. One published in *The Journal of Holocaust Research* hit more than 27,000 pageviews within weeks.

The paper's reach was fueled by its analysis, unprecedented in the academic literature on Wikipedia, and its finding that a dedicated group has for some 15 years manipulated a source

of information used by millions in ways that lay blame for the Holocaust on Jews and absolve Poland of almost any responsibility for its record of antisemitism.

The paper caught the eye of not just scholars and journalists but of the people in charge of resolving disputes over editing on crowd-sourced Wikipedia, the seventh-most popular website on the internet and one that is seen as the last bastion of shared truth in an ever-fracturing online environment.

Typically, disputes among Wikipedia editors are resolved through community consensus mechanisms, but occasionally those mechanisms fail and allegations are brought to Wikipedia's Arbitration Committee, a

panel of elected editors known as Wikipedia's Supreme Court.

"Wikipedia is not exactly democratic but anarchistic in a way that actively discourages any sort of an authority coming to solve a dispute," said Joe Roe, a veteran Wikipedia editor who served on the committee in 2019 and 2020. "The Arbitration Committee is a very limited exception."

In this case, something especially unusual happened. The Arbitration Committee, or ArbCom, decided to look into the allegations without receiving a formal request to do so. No one could recall the committee taking such a step in its nearly two decades of existence.

"A myopic decision here could result in untold numbers of people

being fed a distorted view of Jewish/WWII history, which could have very real consequences given the recent amplification of violently antisemitic rhetoric by mainstream public figures," wrote a user named SamX in a public post about the case. "ArbCom needs to get this right."

The article that triggered the opening of the case was published under the title, "Wikipedia's Intentional Distortion of the History of the Holocaust." It accused 11 current and former editors of intentional distortions to numerous articles relating to the Holocaust in Poland. The paper referred to the editors by their usernames but also provided their real names if they had publicly identified themselves on Wikipedia message boards.



While history shows that many Poles participated in the persecution of Jews, Poland's nationalist right insists on portraying Poles only as victims or heroes.

An academic paper found that a dedicated group has for some 15 years manipulated Wikipedia in ways that lay blame for the Holocaust on Jews and absolve Poland of almost any responsibility for its record of antisemitism.

“Due to this group’s zealous handiwork, Wikipedia’s articles on the Holocaust in Poland minimize Polish antisemitism, exaggerate the Poles’ role in saving Jews, insinuate that most Jews supported Communism and conspired with Communists to betray Poles, blame Jews for their own persecution, and inflate Jewish collaboration with the Nazis,” wrote co-authors Jan Grabowski, a historian at the University of Ottawa, and Shira Klein of the history department at Chapman University in Orange, California.

Normally, mistakes on Wikipedia, whether intentional or not, can be quickly fixed by experienced editors who deploy a set of rules regarding sourcing and style. But in this case, the alleged distortionists know Wikipedia’s mechanisms well enough to at least appear to follow the rules and are willing to spend time arguing with other editors who step in to intervene. It becomes harder to get to the truth because they work to discredit established historians and prop up fringe voices to create the semblance of a real-world debate over historical

events, according to the article.

In one of the dozens of examples documented in the study, the alleged distortionists have tried to pass the self-published work of an antisemitic Polish writer named Ewa Kurek as a reliable source. Kurek has said that COVID-19 is a cover for an attempt by Jews to take over Europe and that Jews enjoyed life in Nazi ghettos. An editor named Volunteer Marek argued in a backstage conversation among editors that Kurek should be cited as any “mainstream scholar” would be. And another editor, working on an article about a 1941 massacre of Jews in Poland, added Kurek’s claim that minimized the number of Jewish victims and exonerated Polish perpetrators.

One thing the research didn’t discuss is what motivates these editors to invest so much time and effort into distorting Wikipedia. Klein said the omission was deliberate.

“We’ve been very careful not to make any assumptions on what drives them or what their politics are,” Klein said. “Instead, we’ve tried to focus just on what they’ve done,

which is in the written record. And as we say in the article, we don’t see any evidence of them being tied to a government or being in the service of anyone else.”

Klein’s disclaimer obliquely points to a larger challenge around the historical record of the Holocaust in Poland. A central tenet of the country’s ruling Law and Justice party is defending the image of ethnic Poles and imposing nationalist narratives on the past, especially the period of World War II. While history shows that many Poles participated in the persecution of Jews, Poland’s nationalist right insists on portraying Poles only as victims or heroes.

In 2018, the Polish government passed what’s known as the Polish Holocaust Law, which makes it illegal to slander the Polish nation or blame the country for Nazi crimes. In practice, the law has served to censor scholars and chill debate.

Grabowski, Klein’s co-author on the paper, has for years sparred with the nationalist right over Poland’s historical memory. He sued a Polish group that accused him of publishing lies about

Polish history in 2018, and in 2021 was ordered by a Polish court to apologize for his research before an appeals court ultimately overturned the order.

Domestically, Poland’s ultra-nationalists have largely won the war over the public discourse, which has freed them to focus on the global scene, where English-language Wikipedia is regarded as a major battlefield.

In this atmosphere, even something as basic as the background of Yiddish novelist and Nobel prize laureate Isaac Bashevis Singer can become fodder for debate. For years, Singer was at the center of a fight between two editors over whether Singer was best described in the first line of his Wikipedia article as a Jewish or Polish author. The eventual compromise — “Polish-born Jewish American” — lasted for almost two years until Feb. 23 when someone again dropped the “Jewish.”

The Wikipedia editors now being accused of distorting articles to further nationalist narratives have rejected the allegations against them.

See [Wikipedia](#), page 18

Wikipedia
Continued from page 17

“I have not engaged in any ‘Holocaust distortion,’ on Wikipedia or anywhere else. I am not a ‘right-wing Polish nationalist,” said Volunteer Marek in a public comment on a Wikipedia message board that was endorsed by at least one other alleged distorter. “I am not part of some nefarious ‘Polish conspiracy’ on Wikipedia which seeks to manipulate content. All of these accusations are ridiculous and absurd. They are particularly disgusting and vile since they go against everything I believe in.”

In the debate about how to handle the case, dozens of arbitrators and ordinary Wikipedia editors — all volunteers — spoke of the situation on a Wikipedia message board as something close to an existential crisis for Wikipedia. Not only was the website accused of being used to spread antisemitic propaganda, but it was also alleged to be vulnerable to large-scale manipulation by a small

group of bad-faith actors.

There is little confidence in the community that a solution is within reach. By its own rules, the committee isn’t supposed to decide on disputed information. It’s more of a disciplinary body that evaluates the behavior of Wikipedia editors and can ultimately decide whether to restrict their editing privileges or ban them outright.

But figuring out if the accused editors have indeed evaded safeguards and undermined Wikipedia’s integrity would seem to require that the arbitrators become experts on the history of the Holocaust in Poland.

The decision to take up the case serves to acknowledge that the committee failed to solve the problem when it last considered complaints about editing related to the Holocaust in Poland about two years ago. That was during Roe’s tenure and he says the committee was distracted by another dispute at the time.

“It can’t be escalated further than it already has in our mechanisms,” Roe said. “The best we can do is what’s currently happening now — just put it

through those mechanisms again, and hope that something better will come out on the other side.”

In explaining why the committee must nevertheless take on the case, an arbitrator who goes by Wugapodes commented that the only other choice is to kick the can down the road.

“This will not be an easy issue to resolve, but the committee was not convened to solve easy issues,” Wugapodes wrote, pointing out that the timing is right given the attention and involvement of outside experts and editors. “We can leverage these resources now or wait for this decade-long problem to get still worse.”

By a vote of nine to one on Feb. 13, the committee decided to open the case. The proceedings, which start with an evidence-gathering phase, are expected to last up to six weeks, after which they can decide to ban and restrict offending editors.

Beyond that, an unorthodox last resort option is also available. Wikipedia’s so-called Supreme Court could ask for help from an even higher authority: the

Wikimedia Foundation, a nonprofit that owns the encyclopedia. The foundation intervened in 2021 in what some see as a similar scenario of a far-right takeover on the Croatian-language Wikipedia, hiring an outside expert to disentangle the web of obfuscation and banning a set of editors.

Roe said that his tenure on the committee in 2019 and 2020, which featured related complaints about the editing of articles on the Holocaust in Poland, helped lead him to believe that Wikipedia should embrace change, at least when it comes to controversial political topics.

“I would like to see these difficult and politically charged content problems be referred to a new body made up of external experts, and that we don’t insist on doing everything internally among the community volunteers,” Roe said.

But he acknowledged that such a scenario is unlikely to result from the Poland dispute.

“It’s not a popular view and it kind of goes against the general idea of Wikipedia,” he said. ■

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Italian Night

Linda Morel

Back in October, when the first chill hit the air, my family was excited by brisket, short ribs and roasted chicken. But by the time March rolled around, everyone was sick of the same old winter food.

Because the weather remains raw and cold, hearty dinners are still desirable. But longer, lighter days call for inspiration. I break up winter monotony by serving international menu themes. I've prepared Persian, Thai, Austrian and Chinese food. But Italian night is my family's favorite.

A nice-sized chunk of Parmesan cheese is a prerequisite for Italian dining. For an appetizer, I break it into bite-sized pieces, which I serve with assorted olives and sliced tomatoes, drizzled with olive oil and coarse salt.

A true Italian meal isn't complete without a salad, pasta and plenty of garlic.

Dessert is easy. I finish off the meal with a fruit platter and biscotti. If I don't have time to bake biscotti, I buy it in a bakery. Espresso or any dark coffee adds a nice touch.

"When are we having Italian night again?" my granddaughter asked.

"Soon," I said. "What do you like best about it?"

"The ziti," she said. "And the chocolate chips in biscotti."

Italian Salad Dressing | Pareve

Yield: ¾ cup of salad dressing

- ½ cup extra-virgin olive oil
- ¼ cup balsamic vinegar
- 2 cloves of garlic, minced finely
- ½ teaspoon dried basil, crushed
- ½ teaspoon dried oregano, crushed
- ½ teaspoon dried parsley
- ½ teaspoon kosher salt
- ¼ teaspoon freshly ground pepper

Place all of the ingredients in a jar. Screw on the top, and shake the contents until the ingredients are well combined.

This can be served immediately or refrigerated until ready to serve. Bring it to room temperature, and shake again before serving.

Garlic Bread | Dairy

Approximately 15 slices of bread

- 1 loaf of Italian bread (the type that resembles a baguette)
- ¼ pound sweet (unsalted) butter at room temperature
- ¼ teaspoon garlic powder
- Kosher salt to taste
- 2 teaspoons flat-leaf parsley, tightly packed, chopped
- Aluminum foil for wrapping

Preheat your oven to 350 degrees F. Place the bread on a board. With a sharp knife, partially cut the bread into ½-inch slices. Cut each slice about three-quarters of the way through, leaving the bottom crust intact. Reserve.

In a small bowl, mix the remaining ingredients with a fork until well combined. Using a dinner knife, spread the butter mixture on both sides of each slice of bread. Tear off a length of aluminum foil a little longer than the loaf of bread. Wrap the bread in the foil, cinching the ends but keeping the top of the bread exposed.

Place the bread in the oven, and bake it for 15-20 minutes or until the butter is melted, the bread is warmed through and the top crust is a bit crunchy. Remove the foil, and place the bread on a narrow platter. Serve immediately.

Tuna and Tomatoes | Pareve

Serves 4-6

- 1 pound pasta, such as penne or ziti
- 2 medium-sized onions
- 3 tablespoons olive oil, or more, if needed
- 4 thick tuna steaks (about ½ pound each)
- Kosher salt to taste
- Freshly ground pepper to taste
- 3 tomatoes, cut into wedges
- 8 ounces of mushrooms, sliced
- 2 teaspoons capers
- 3 cloves garlic, minced
- 2 teaspoons Nicoise black olives
- 2 teaspoons parsley, chopped finely



Pasta

Start the water for the pasta boiling, and follow the directions on the package for making it. While preparing the pasta, make the tuna.

Tuna

Peel and slice the onions. In a large pot or wok, heat the oil on a medium-low flame. Place the onion slices in the pot. Sauté, stirring gently, until the onion slices break into rings and caramelize to golden in color.

Sprinkle the tops and bottoms of the tuna steaks with salt and pepper. Move them to the skillet, raise the flame to medium and sear the bottom of each steak. Then flip them over and sear the tops, too.

Add the tomatoes and mushrooms to the pot. Spoon in the capers. Sauté until the vegetables wilt and the tomatoes give off some sauce. Add the garlic and olives. Stir until the garlic is fragrant. If the pasta isn't ready, then remove the tuna pot from the flame.

When the pasta is ready, drain it in a colander. Move it to a large pasta bowl. Arrange the tuna around the bowl on top of the pasta. Spoon the

tomato sauce from the pot over the tuna and pasta. Sprinkle the parsley over the top, and serve immediately.

Sautéed Escarole | Pareve

Serves 4

- 1 head of escarole
- 4 tablespoons olive oil, or more if needed
- Kosher salt to taste
- 5 cloves garlic, minced

Cut off the remains of the escarole stem, and discard it. Break off the escarole leaves. Rinse them under cold water. Drain the escarole in a salad spinner or on paper towels. Cut each leave in half horizontally.

In a large pot, heat the oil on a medium flame. In batches, add the escarole leaves to the pot. Sprinkle each batch with a little salt.

Once the escarole starts to wilt, sprinkle in the garlic. Stir until the garlic is well distributed. When the escarole is wilted but not overcooked, serve immediately. ■

Linda Morel is a freelance food writer.

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‘Nay Leaven’d Bread Shalt Beest Eaten’

Author Martin Bodek Has a
Shakespearean Twist on
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Mike Wageneheim | JNS.org

**“The Shakespeare Haggadah: Elevate
Thy Seder With the Bard of Avon.”**

Wherefore is this Haggadah
diff’rent from all oth’r
Haggadahs?

Author Martin Bodek, the writer
of the “Emoji Haggadah,” “Festivus
Haggadah” and “Coronavirus
Haggadah,” has released another
version of the Passover story, trans-
lated fully into Elizabethan English.

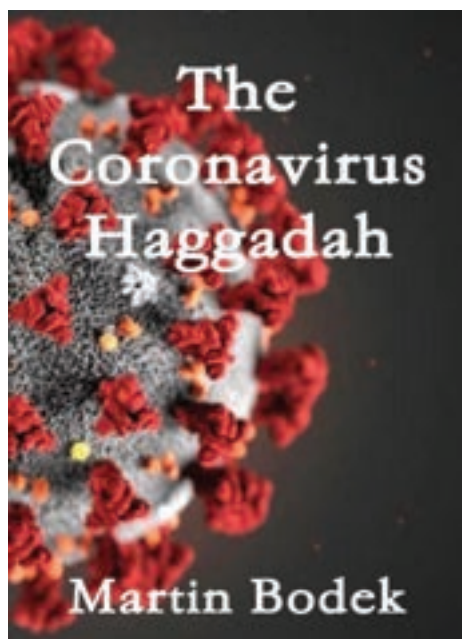
“The Shakespeare Haggadah:
Elevate Thy Seder With the Bard of
Avon” retells the traditional tale of the
exodus from Egypt with Hebrew on the
right side and quotes from, and refer-
ences to, William Shakespeare’s plays
on the left. It’s replete with old English

typeface and refers to items on the
seder plate as “the bare-picked bone
of majesty,” “roasted egg in wrath
and fire” and “the enchanted herbs,”
referencing King John, Hamlet and The
Merchant of Venice, respectively.

“I’ve been a Shakespeare fan all
my life. I had to choose between that
and some other ideas that are very
pop-culture inflected, but I went up
against all different sorts of copyright
issues,” Bodek said. “Shakespeare has
been dead for 407 years. I think I’m in
the clear.”

Bodek, a self-described pop-cul-
ture aficionado and literature fan, says

Courtesy of Martin Bodek



he took every relevant Shakespeare quote he could think of and wove it into the Passover story, creating a “fully-functioning Haggadah.”

“Shakespeare is certainly one of my loves. I can speak Elizabethan English on a dime if you wish me to. I’m not just selling out, doing it on the cheap. I mean it when I do it,” said Bodek, who quoted from every one of Shakespeare’s 37 plays in his latest work.

This is Bodek’s fourth Haggadah parody release, now tied in a friendly competition with comedian Dave Cowen for the world record. He said he chose the book, which sets forth the order of the Passover seder, because “it’s the most flexible medium there is” in Jewish text.

“Most other texts or documents are very rigid. They should not be changed or altered or messed with. They’re sacrosanct,” said Bodek. “The commandment that the Haggadah is derived from is simply to remember the exodus from Egypt to teach it to your children. But it has inherent flexibility.”

‘A form of comic relief’

Bodek notes that for hundreds of years, Haggadahs were geared toward adults and differed only in their interpretations, sects or in how they were transformed into works of art.

In 2017, he and his family were dressed up as emojis for Purim when he said he had a brainstorm and converted a summary of the book of Esther into emojis. He asked himself if it was possible to turn the concept into a full book.

“The ‘Emoji Haggadah’ was born,”



Martin Bodek

he said. Bodek went on to create the “Festivus Haggadah,” which is a fusion of Seinfeld tropes. Then, the pandemic hit, and Bodek wrote the “Coronavirus Haggadah” as “a form of comic relief.”

He says his Shakespeare Haggadah is drawing particular attention from teenagers, which comes as no surprise to Bodek. He said that people tend not to pick up Shakespeare as a child or later in life, but rather in high school and college.

“The ‘Emoji Haggadah’ had a very funny specific demographic. I learned that 8- to 14-year-old girls love it the most. And I’ve learned that Gen X loves the ‘Festivus Haggadah.’ People love the ‘Coronavirus Haggadah’ because it spoke to everyone,” said Bodek. “But the ‘Shakespeare Haggadah’ specifically targets teenagers, and I think that teenagers are the least marketed-to demographic, at least as far as this goes.”

Bodek says he has another two Haggadah concepts in the works already but is consulting with lawyers to determine what he can do parody-wise with some of the bigger pop-culture properties, including Disney and Paramount.

In the meantime, he’s enjoying the early success of his Passover-related endeavors and is expecting more sales as the Jewish holiday approaches.

“The compliments that I get are that my Haggadah brought someone’s kid back to the table,” Bodek said. “And that’s still the most meaningful thing to hear because that’s pretty much what I’m hoping to accomplish.” ■

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 - Herb Crusted Lamb Chops (add \$6)
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 - Glazed Baby Carrots, String Beans, or Broccoli Cauliflower & Carrots
 - Herb Roasted Bliss Potatoes, Roast Garlic Mashed Potatoes or Kugel (Potato & Onion, Spinach & Garlic, or Sweet Apple)
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- Herb Crusted Rack of Lamb (wild mushroom sauce)
- Stuffed Apricot Glazed Cornish Hens
- Fresh 8 oz. Alaskan Salmon Filet- marinated and poached or grilled
- Tender Roast Breast of Turkey
- Gefilte Fish with Horseradish
- Chicken Soup or Harvest Vegetable Soup
- Homemade Large Matzo Balls (4 pack)
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There's a Grammy for Christian Music. These Musicians Want Jewish Music to Get One, Too

Andrew Esenstein | JTA.org

There is a Grammy Award for just about every kind of music — from pop to metal to New Age to Contemporary Christian — but there's no Jewish category. Two Jewish musician friends hope to change that.

Joanie Leeds, a children's musician and Grammy winner in New York City, and Mikey Pauker, a self-described “devotional rock” artist from Southern California, are working on a formal proposal to add “best Jewish music album” to the list of Grammys awarded each year. They submitted their proposal to the Recording Academy, the body that governs the Grammys.

In the past, albums of what is traditionally considered to be Jewish music have been nominated in a variety of categories, including best contemporary world music. The Klezmatics' “Wonder Wheel” album won in that category in 2006, and some referred to the award as “the first Jewish Grammy.”

But musicians who produce albums of Jewish music often find themselves caught between categories, Leeds said. The global category is not a fit for American musicians, and categories for religious music, even if expanded, are also not an easy fit, she said.

“Jewish’ is complicated, because it's not just a religion like Christianity,” Leeds said. “It's also a culture.”

To strengthen their proposal, the pair consulted with rabbis and Jewish educators about what constitutes Jewish music.

“We're doing our best to be as clear as possible and as inclusive as possible because not everybody knows that Jewish music is diverse,” Pauker said. “It's transdenominational, it's based in spirituality, it's based in culture and it's not just Ashkenazi.”

In their proposal, Pauker and Leeds make the case for a new category that will



Mikey Pauker, seen here performing in Berkeley, California, is one of the musicians behind a petition to add a Jewish music category to the Grammys.

encompass Jewish religious music, such as cantorial music, niggunim and Mizrahi music, as well as secular music, such as klezmer, Yiddish, Ladino and Judeo-Arabic music. Albums with Christian themes, including those produced by Messianic Jews, would not be eligible.

“It needs to have some sort of Jewish content in it to make it Jewish music,” Leeds said. “If there's a song in Israel about some guy meeting a girl at a bar, or whatever it's about that has no grounds in text or liturgy or anything, then it wouldn't be considered Jewish music.”

“Our goal is really to educate not just the Recording Academy about what Jewish music is, but also educating the public as to what Jewish music is,” she said.

The Recording Academy regularly adds and modifies Grammy categories. This year, it added five new ones, including best score soundtrack for video games and other interactive media and best spoken-word poetry album.

Pauker said this is not the first time musicians have petitioned the Recording

Academy to add a Jewish category. But this time, he said, he and Leeds can point to the consistent output of high-quality Jewish music in recent years. He noted that in the past two years alone, more than 100 albums were released that could have been nominated in such a category.

“We're at a point in music history where we're having a Jewish renaissance, and the market has arrived,” he said. “We have enough artists where we can get this done.” He added that the Recording Academy has been supportive of him and Leeds in their endeavor.

To raise awareness about their proposal, they have launched a petition on the Change.org website. By Friday, it had more than 1,800 signatures, including from non-Jewish musicians.

Among the signers is Sephardic singer and activist Sarah Aroeste. She said she supports the push to add a Jewish category at the Grammys because her albums, including 2021's “Monastir,” do not fit cleanly into the other categories.

“Jewish music crosses so many musical boundaries, yet we get lost, or

are ineligible, in existing categories,” she wrote. “As a Ladino musician specifically, I've always been put in the global music category. I am literally up against musical acts from all around the globe!”

She added: “Having our own category — much like other ethnic or religious groups have them — would highlight the breadth and diversity of Jewish music as a genre and would allow those Academy members knowledgeable about the music to be able to vote.”

Pauker, 37, recently launched a folk-rock-reggae-chant record label called Beautiful Way Records. He will help lead Shabbat services during Wilderness Torah's upcoming Passover in the Desert festival.

Leeds won a 2021 Grammy in the Best Children's Music Album category for her ninth album, a compilation of secular children's music called “All the Ladies” that included a song about Jewish Supreme Court Justice Ruth Bader Ginsburg. She has also released multiple albums of Jewish kids' music, including “Meshugana” and “Challah, Challah,” as well as a Christmas record called “Oy Vey” in collaboration with the rapper Fyüth.

Pauker said the two became close friends during the pandemic, when they spent many hours on the social media app Clubhouse discussing Judaism and music.

As the Recording Academy considers their proposal in the coming weeks, Pauker said he and Leeds will hold community conversations about trends in Jewish music.

“One of our hopes is this will launch hundreds of new artists, new records and collaborations that can really help push this genre forward,” he said. ■

This story originally appeared in J. The Jewish News of Northern California and is reprinted with permission. Jackie Hajdenberg added reporting for JTA.

Courtesy of Mikey Pauker

At the End of a Northeast Philadelphia Street, a Basement Synagogue Pulsates with Life

Jarrad Saffren | Staff Writer

About 90% of Jews in America and the Philadelphia area are Conservative, Reform, Reconstructionist or unaffiliated. So when the Jewish Exponent calls this section Synagogue Spotlight, it usually refers to a synagogue community: a group of people who find each other at the building.

But an Orthodox community is different. Traditional Jews live in the same neighborhoods and walk to their synagogues because they cannot drive on Shabbat. Theirs is a community, not a synagogue community. The worshipping space is almost incidental to the ecosystem.

The Exponent's Synagogue Spotlight series has focused on this dynamic before. There are Orthodox communities on the Main Line, in Northeast Philadelphia and in other parts of the region. But perhaps no traditional community in the area embodies the structure and rhythm of Orthodox Judaism quite like the one along Algon Avenue in Northeast Philadelphia.

These traditional Jews refer to their synagogue as Congregation Beth Midrash HaRav B'Nai Jacob. But it is not a big building on its own property. It is in the basement of a duplex on Algon Avenue. A small black sign sitting on a backyard fence directs you where to go. Beyond that black sign is a sidewalk that loops around the duplex's street. It takes just a few minutes to walk the entire loop. During that time, you will see neighbors talking to each other on their steps — even on a cool, late winter afternoon.

Later, around 5:40 p.m., you will see people getting home from work, parking their cars and walking to the synagogue for evening minyan. A similar routine, just with the cars going out instead of coming back in, played out in the morning after the early minyans. Rabbi Isaac Leizerowski said both gatherings are a part of the daily rhythm in this Northeast Philadelphia neighborhood. Then, come Friday night, all of those people, along with many others, usually 75-80 in all, will cram into the basement for a Shabbat service. Afterward, they may go back to each other's houses to eat together. Later, some community members might even return to the synagogue to study and learn a little more.



Congregation Beth Midrash HaRav B'Nai Jacob in Northeast Philadelphia



Rabbi Isaac Leizerowski is the spiritual leader of Congregation Beth Midrash HaRav B'Nai Jacob.

"It isn't just a place where we live. It's a place where we grow," said Dennis Sacks, a 78-year-old resident of the neighborhood.

Leizerowski estimated that 90% of the people who live on the street are part of this Orthodox community. They are businessmen and social workers, among other professions. Many of them drive far away from their enclave each day to work in different sections of the region. As Shaiki Newman, a 57-year-old resident, put it, "I get up in the morning; I go to shul; I go to work."

Some families have young children who attend the nearby Politz Hebrew Academy. A 10-year-old boy even comes to the 6:30 a.m. minyan each day, according to the rabbi, who calls that "a beautiful thing." Other families have children who are older

and who, like many of their contemporaries from non-Orthodox synagogues, moved away from the area. Sacks' kids, for instance, live in New York City and Israel.

And while everyone in the community is religious, there are still levels. Sacks said that he was not able to attend minyans when he was still working at the Philadelphia VA Medical Center. He had to work long hours. But when he retired, he started going every day. Newman can only attend evening minyans in the summer when the sun sets later. During the rest of the year, his business prevents him from getting there in time. The father of four also said that, when his kids were growing up and going through Politz, some families were "very religious" and others were "not very religious."

But no one judged each other. What mattered, according to Newman, was that they were together. It's a spirit that continues today. During the first week of March, one family's heater went out. The neighbors got together in a WhatsApp group to offer backup options and space in their houses. When Sacks' wife was in the hospital, he was not allowed to eat a Shabbat dinner alone.

"How is your wife? How are you doing? Do you want me to pick up something for you?" he recalled of those dinner conversations.

Leizerowski does not have a dues structure for the synagogue. He does not need one. If the duplex on Algon Avenue needs a new roof for \$12,000, the rabbi just informs the community.

"They understand," he said. ■

jsaffren@midatlanticmedia.com



AVERETT

HELENE RUTH (nee Gassel) on February 27, 2023, age 91. Beloved wife of the late Samuel. Devoted mother of Richard Averett (Esther Bress) and David (Bonnie) Averett, Esq. Adored grandmother of Joseph (Nicholas) Hartley and Blair Averett. Helene was a retired elementary school teacher in the Phila. and Council Rock School Districts for 37 years. Helene was a graduate of Temple University Teachers College and received her Master's Degree from Trenton State University. She was a snowbird for 16 years in Boynton Beach, FL. Contributions in her memory may be made to the American Heart Assoc., www.heart.org

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DAVIS

Beverly R., 76, of Penn Valley, PA died on Tuesday, February 28, 2023. Beverly taught pre-school and early childhood education in the Philadelphia schools and at the Jewish Community Center. For many years she was the story time lady at the Penn/Wynne Library. She is survived by her husband Alan; sons, Robert (Elena) and Michael (Caroline); grandchildren: Maya, Naomi, Benjamin, Daphne, Joshua, Brody and Vivienne; and siblings, Stanley Reese (Faith Reese) and Marilyn Bleznak (Steve Bleznak). Memorial contributions may be made to The Michael J. Fox Foundation for Parkinson's Research. <https://www.michaelfox.org/>

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GOODMAN PEARLSTINE

SHIRLEY (nee Muchnick), 97, passed away peacefully on February 15, 2023 at her home surrounded by her family. Beloved wife of the late Jules Pearlstine, Esq. and the late Samuel Goodman. Devoted mother of Bruce Goodman (Judi), Dr. Bobbi Schulman (Dr. Steve), Mindy Wexler (John) and stepmother to Neal Pearlstine, Esq. (Sharon) and Susan Pearlstine. She was the loving grandmother to Dr. Michele Goodman (Ian Gereg), Adam Goodman (Tricia), Jeffrey Goodman, Esq., Sam Schulman (Kate), Abby Baker-McKee (James), Michael Schulman, Esq., David Wexler (Amanda), Brian Wexler, Scott Wexler, Jaime Heller (Harris), Ryan Pearlstine (Lindsey) and Nicole Pearlstine. Shirley was blessed to be the great-grandmother to Walter, Paige and Penny Goodman, Phoebe Goodman Gereg, Archie Schulman, Leora and Eliana Baker-McKee, Eli and Jules Heller and Cooper and Chase Pearlstine. Shirley was a dedicated mother and loyal friend. She was a champion bridge player and enjoyed mahjong, canasta and rummy 500 even until her last days. Over her long life, she was involved in many Jewish organizations but continued to be an active Board member of Beth Sholom Congregation and a longtime Board member, committed volunteer, respected advisor and philanthropic supporter of Abramson Senior Care. She will be remembered for her generous spirit, her love of life and her positive attitude. She lived a blessed life. Contributions in her memory may be made to Beth Sholom Congregation or to Abramson Senior Care.

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LICHTENSTEIN

SEYMOUR E - Passed away on January 12, 2023 at age 82. Beloved husband of Harriet Rice. Beloved father of Alisa Straus and Laurie Heller Wasserman (John). Grandfather of Zachary Heller (Naomi) and Dr.

Joshua Strauss (Sharon). Beloved brother of Alvan (Sandra). He will be sadly missed by everyone who knew him and loved him. Donations in his memory can be made to the Fox Chase Cancer Hospital.

PLAM

JOAN D. (nee Drachman) on February 27, 2023. Wife of Sheldon J., Mother of Joyce (Dennis) Whelan and the late Michael T. Plam. Sister of Frank Drachman. Grandmother of Jessica and Michael. Contributions in her memory may be made to the Michael T. Plam Memorial Scholarship Fund, c/o Gratz College, 7605 Old York Road, Melrose Park, PA 19027.

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SHUSTER

EVELYNE (nee Aziza), Feb. 24, 2023. Wife of the late Daniel. Mother of Suzanne (Ben) Ullman. Sister of Nicole (Edmond) Cohen and Jean-Paul (Irene) Aziza. Grandmother of Alexandra and Jacob Ullman. Contributions in her memory may be made to Physicians for Human Rights, www.phr.org.

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SOLLOD

FREDA MIRIAM nee Osattin. February 24, 2023. Wife of the late Herbert. Mother of Susan Gravez and Amy Sollod. Grandmother of Patrick (Jocelyn) Parson, Jennifer Parson, Jenna Friter and Rachel Friter. Great grandmother of Corbin, Colton, Cayden, Brayden, Scarlett and Kennedy. Contributions in her memory may be made to the National Federation of the Blind, www.nfb.org

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STEIN

VICTOR P. on February 26, 2023. Husband of the late Dorothy. Father of Cheryl (Benjamin) Moroff and Joel (Sandra) Stein. Grandfather of Elanna, Jessica and Steven. Contributions in his memory may be made to the Delaware Valley Veteran's Home, 2701 Southampton Road, Philadelphia, PA 19154.

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WISCH

PATRICIA BOGIN, 90 Philadelphia, PA better known as Pat to most and Patsy to one, died on March 1, surrounded by family and love from the many people that cared about her. She left this world peacefully and swiftly after she was diagnosed with a sudden illness mere days ago. Pat raised four beautiful children with her first hus-

band, Herbert Wisch. Family was always Pat's priority, and until her last day, she created sacred opportunities for those closest to her to be together. She earned her EdD at Temple University and went on to direct the Institute of Awareness and build a private psychology practice. Pat made a difference in many people's lives as a dedicated volunteer with Action Aids, the American Red Cross, as a hospital chaplain in Philadelphia and North Carolina, and finally as a volunteer at the same residential hospice where she was cared for. She married William (Bill) Yancey in 1985, and together they spent wonderful times in the mountains of North Carolina, sailing the Chesapeake and beyond, and traveling the world. Pat made friends everywhere she went, whether volunteering, playing bridge, birding, or even striking up a conversation standing in line at a store. She gave her attention effortlessly and spread her love widely. Last year, over 100 people attended her 90th birthday party on Zoom. After friends and family shared how she had touched their lives, Pat said "this is better than a funeral." Two years ago, Pat moved to Amherst, MA to be closer to her daughter. She wasted no time creating a whole new life, the highlight being singing in the Young at Heart Chorus. She is survived by her children Judi, Ben (Denise Deluca), Betsy (Steve Jelinek), and David (Susan). Grandchildren Allison Fabre (Olivier), Cameron, Caleb, Jonah (Maelyn), Noah (Emmalie), and Jesse. She lived her life to the fullest, embraced every moment with gratitude, and would want you to do the same. Contributions in her memory may be made to the Patricia B. Wisch Scholarship Fund at Temple University, Congregation Leyv Ha-Ir, or Hospice of the Fisher Home.

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ZEMBLE

DOROTHY "Dottie" (nee Isbinsky). February 23, 2023. Beloved wife of the late Elias Zemble. Beloved daughter of the late Samuel and the late Rose Isbinsky. Dear cousin of Nora Mahoney. Loving friend of Anne Dolan, Terri Cassidy, and Mary Beth Fink and many additional friends. Contributions in her memory may be made to the Pennsylvania SPCA, www.pspca.org, or the Jewish Relief Agency, <https://jewishrelief.org>

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MEMORIAL

SPECTOR

In Loving Memory of Arthur L. Spector, March 8, 2020 at age 80, attorney, past president of Kehilat HaNahar. Loving spouse of James A. Mokry, beloved son of the late Harvey and Rose Spector, nephew to the late Anna Abramson.

*May Their
Memory Be
For a Blessing*

The Philadelphia Jewish Exponent extends condolences to the families of those who have passed.

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Rabbi Lance J. Sussman

Beyond the Golden Calf: Normalizing Art in the Jewish Tradition

Parshat Ki Tisa

About 30 years ago, I was invited to participate in an interfaith Thanksgiving service at the main Catholic church in Binghamton, New York. I thought it would be a good idea to bring my two older children with me.

No sooner had we entered the sanctuary than they stopped and told me they could not go in the church, which was richly adorned with stained glass windows, Christian religious symbols and statues of saints. "What's the problem?" I asked. "Dad," they blurted out, "there are idols in there! We cannot go in."

A quick but intense discussion followed in which I acknowledged Judaism's unwavering prohibition of idol worship and then explained that there were some rabbis as far back as the Middle Ages (such as Menachem haMeiri, d. 1315) who did not view Christianity as idolatrous and that, in modern times, leading rabbis attend services in churches like Westminster Abbey and the National Cathedral in Washington, D.C.

Furthermore, the service we were attending was ecumenical. I am not sure they completely believed me, but they decided to come in and sit in the back.

This week's Torah portion, Ki Tisa, includes the story of the Golden Calf, the dramatic moment during the Exodus when the people of Israel lapsed into idolatry, sparking an angry reaction from Moses and the smashing of the tablets he had just received on Mt. Sinai.

Moses then had to assuage the anger of the Eternal, and an agreement was reached for the prophet to return to the top of Sinai and receive a second set of commandments. According to tradition, Yom Kippur was then established

as an eternal path for atonement and forgiveness.

Although the Ten Commandments include a prohibition on images in the Jewish tradition, Judaism in the biblical tradition did include art such as the representations of the cherubim on the Ark of the Covenant. Subsequent tradition is replete with discussion about art, idolatry and false worship.

To help navigate a path between the prohibition of all art and idolatry, the rabbis developed the notion of Hiddur Mitzvah — the beautification of the commandments as in creating sukkah decorations and beautiful ritual items like Torah crowns. But the problem of images continued, particularly of the human form. On the other hand, the prohibition of any visual representation of God remains in place to this day.

Not surprisingly, all types of artistic experiments were attempted by the Jewish community to find a way to express their religiosity through visual art.

In the ninth century in Israel, Jews created micrography, pictures drawn with minute sacred texts. Later, in Germany a Haggadah was created with images of people with the heads of birds and, in Renaissance Italy, Jews were permitted to have sculpture in their homes, so long as they were imperfect and not usable for worship. Still later, questions were posed about including images of lions on synagogue arks out of concern that the appearance of idolatrous worship of lion-gods was taking place.

Not until the modern period did Jews begin to create art on a regular basis. In the 18th century, a famous rabbi refused to sit for a portrait, concerned that it would be idolatrous. However, within 100 years, numerous rabbis allowed portraits to be made of them so that they could model "tradition" in an age of diminishing religious practice.

By the dawn of the 20th century, the Zionist movement resolved to create

a national Jewish art academy after Betzalel, the artist commissioned by Moses to design the Sanctuary in the desert during the Exodus.

Although questions remain in contemporary Judaism about the nature of idolatry, visual art has become a "normal" feature of Jewish life. However, tensions remain just below the surface as in the novel "The Chosen" (1967) and the Israeli television series "Shtisel" (2013). Hundreds of thousands of Jewish homes display reproductions of paintings by Chagall and artistic Ketubot are widely obtained for weddings.

Today, Jewish life without art is unthinkable but, at the same time, we need to continue to think about what constitutes Jewish art. ■

Lance J. Sussman is rabbi emeritus of Reform Congregation Keneseth Israel and the immediate past chair of the board of governors of Gratz College. He is the scholar-in-residence of Philadelphia's Holocaust Awareness Museum and Education Center and is editing a second volume of his sermons. The Board of Rabbis of Greater Philadelphia is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author's own and do not necessarily reflect the view of the Board of Rabbis.



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MARCH 10–16

FRIDAY, MARCH 10

HAMANTASCHEN FOR HUMANITY

Our hearts are heavy for people around the world who have had their lives uprooted by humanitarian, climate and community crises. During March, Night Kitchen Bakery will bake its hamantaschen (chocolate, cherry, poppy seed and prune). Ten percent of sales will be donated to World Central Kitchen.

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FRIDAY, MARCH 10

‘SERIOUSLY’ EXHIBIT

The Temple Judea Museum will exhibit a unique trio of artists: Marlene Adler, Diane Pieri and Dan Soslowsky. What joins this disparate group together? Find out at this exhibit, running through March 15 and open from 9 a.m.-5 p.m. **For more information, contact Rita Poley at tjmuseum@kenesethisrael.org or 215-887-8700. 8339 Old York Road, Elkins Park.**

PARSHA FOR LIFE

Join Rabbi Alexander Coleman, a Jewish educator and psychotherapist at the Institute for Jewish Ethics, at 9 a.m. for a journey through the Torah portion of the week with eternal lessons on personal growth and spirituality. **Go to ijethics.org/weekly-torah-portion.html to receive the Zoom link and password.**

MUSICAL KABBALAT SHABBAT

Join Beth Sholom Congregation’s Rabbi David Glanzberg-Krainin, Cantor Jacob Agar and the band at 6 p.m. for a musical Kabbalat Shabbat. The community is welcome to attend. **Call 215-887-1342 for information. 8231 Old York Road, Elkins Park.**

SUNDAY, MARCH 12

MEN’S CLUB BRUNCH

At Congregation Kol Ami’s Men’s Club Brunch at 9 a.m., join congregant, longtime Jewish educator and author Matthew J. Goldberg for a reading and discussion about his new book, “Rings of Kindness,” which features 85 true stories from 80-plus authors about acts of kindness they received from others.

For more information, contact joel601a@comcast.net or 856-489-0029. 1101 Springdale Road, Cherry Hill, New Jersey.

HIDDEN: THE MUSICAL

Join the Holocaust Awareness Museum, Reform Congregation Keneseth Israel, the Temple Judea Museum, the Meyers Library and Two of a Kind Theater Productions for “Hidden: The True Story of Ruth Kapp Hartz” at Reform Congregation Keneseth Israel at 2 p.m. **For more information, contact Katie Lowe at katie@hamec.org or 215-464-4701. 8339 Old York Road, Elkins Park.**

CRYSTAL BOWL IMMERSION

Relax and bathe in the healing vibrations of crystal bowls. This facilitated, meditative and therapeutic program at Congregation Kol Ami at 3 p.m. is open to the community, ages 13 and up. Bring a yoga mat, pillow, blanket or chair. **Register at kolaminj.shulcloud.com/form/crystalbowlmar2023. 1101 Springdale Road, Cherry Hill, New Jersey.**

TUESDAY, MARCH 14

SISTERHOOD MEETING

The Sisterhood of Congregations of Shaare Shamayim will host our March meeting at 1:30 p.m. Our speaker is our rabbi, Sandi Berliner. Her topic will be: “What’s on your Seder Plate – Updating your Seder.” **For further information, call the synagogue office at 215-677-1600. 9768 Verree Road, Philadelphia.**

WEDNESDAY, MARCH 15

JEWS, PEWS & BLUES

Enjoy a musical evening and singalong with Jewish National Fund-USA supporters and fellow like-minded Zionists, featuring entertainer and storyteller, Mark Kreditor of the Dallas Jewish community as he explores how the melodies of synagogues influenced the American songbook. **For more information, contact svanadelsberg@jnf.org or 215-832-0690. 1906 Rittenhouse Square, Philadelphia.**

THURSDAY, MARCH 16

JRA FOOD PACKING

Volunteers will assist with Jewish Relief Agency’s pre-distribution preparation from 10 a.m.-noon. During this time, volunteers will tape boxes, pack toiletries and assemble family-friendly food bags. **For more information about JRA’s volunteer schedule, visit jewishrelief.org/calendar. 10980 Dutton Road, Philadelphia.**

GRATZ CAFE

Author Laya Charlestein offers her firsthand account of the transition from her Orthodox upbringing to the secular world at this Gratz Cafe event at 10:30 a.m.

For more information, contact Mindy Cohen at mcohen@gratz.edu or 215-635-7300. 7605 Old York Road, Melrose Park. ■

social announcements /

BIRTHDAY**SOL GLASSBERG**

Philadelphia native Sol Glassberg celebrated his 100th birthday on Feb. 18. His 93-year-old sister Rose, son David, daughter Debbie, three grandchildren and other family members were on hand for the occasion.

Glassberg worked as an electrical engineer at General Electric and served on the board of the Sholom Aleichem Club. Before that, he was a member of Temple Sholom in Broomall.



Photo by Jon Marks

Courtesy of Debbie Zlotnick



1

Courtesy of Nelson Melitz



2

Courtesy of Rabbi Hlirshi Spitz



3

Courtesy of Roz Elkins



4

Courtesy of Stockton University



5

Courtesy of Sherrie Rosenberg Klein



6

1 Federation Housing residents celebrated Valentine's Day. 2 Jewish War Veterans continued its support for the Chapel of Four Chaplains Foundation with a financial donation during a banquet. 3 Representatives from Chabad centers in the Philadelphia area helped Jewish men make a prayer and wrap tefillin before the NFC Championship Game at Lincoln Financial Field. 4 Children in Temple Beth Hillel-Beth El's religious school helped make Joseph's coat for an upcoming synagogue production of "Joseph and the Amazing Technicolor Dreamcoat." 5 Rita and Stuart Stromfield of Linwood, New Jersey, endowed a scholarship in the name of Rita's parents, Helen and Murray Fassler, who were Holocaust survivors, to help students at Stockton University study the Holocaust. 6 Graphic novelist J.T. Waldman captivated teenagers at Darchei Noam with his story of growing from Hebrew school dropout to someone who expresses his Judaism through comics.

LAWYER

Roberta ‘Bobbi’ Liebenberg

HONORED WITH AJC JUDGE LEARNED HAND AWARD

Sasha Rogelberg | Staff Writer

Studying the Talmud isn’t so different from studying law, according to lawyer Roberta ‘Bobbi’ Liebenberg.

“Studying the Talmud is, obviously, arguing about different viewpoints, which is exactly how you analyze cases,” she said.

It makes sense, then, that a childhood interest in studying rabbinical commentary of Jewish guidelines and theology would give rise to a long career in law.

On Feb. 22, the American Jewish Committee Philadelphia/Southern New Jersey honored Congregation Adath Jeshurun member Liebenberg with the Judge Learned Hand Award, which “recognizes the contributions of outstanding members of the Philadelphia legal community who have distinguished themselves through their professional achievements and community leadership,” according to a press release.

Liebenberg, 73, is a partner at Fine, Kaplan and Black and has represented both plaintiffs and defendants in antitrust law cases, working with both those accused of and harmed by anticompetitive conduct, such as price fixing or monopolization.

In one of her biggest cases, the Huntingdon Valley resident was a trial counsel for the plaintiff in *In re Urethane [Polyether Polyols] Antitrust Litigation*, a class-action lawsuit where plaintiffs claimed an “unlawful price fixing conspiracy.” The class won, and the court entered a final judgment of \$1.06 billion, the largest ever awarded in a price-fixing case.

But when she’s not arguing in the courtroom, Liebenberg is advocating for her fellow women lawyers, who make up only 12% of first chair or lead trial lawyers, according to a 2019 study Liebenberg



helped conduct with colleague Stephanie Sharf through the American Bar Association. That figure is smaller for antitrust lawyers, as the high stakes and corporate partnerships create more barriers for women to become involved.

Liebenberg is the chair of the ABA Commission on Women in the Profession, a position she’s held twice and which was first held by Hillary Clinton. Throughout her multi-decade law career, her fight to increase the number of women in the profession — as well as address systemic inequities — has been at the forefront of her work.

Growing up in the Washington, D.C., area, Liebenberg attended a yeshiva through the ninth grade, where, in the seventh grade, girls were required to take a *Shulchan Aruch* class on how to

run a Jewish home, while boys learned Talmud.

“I sort of channeled my inner ‘Yentl’ and ‘Norma Rae’ and organized the other girls,” Liebenberg said. “My parents helped me petition the principal to open up the [Talmud] class to girls.”

The experience engendered an interest in law, but Liebenberg’s passion in the field came later, after she graduated from the University of Michigan with an undergraduate degree and began teaching at a “de facto segregated” high school in southern Maryland. Students there struggled with reading and writing, with scores below their grade level.

“Just seeing the lack of resources and inequalities that my students face on a daily basis really prompted me to realize that law can be a very powerful vehicle

for social change,” Liebenberg said.

Liebenberg received her law degree from Catholic University Columbus School of Law and began her career in earnest as a clerk for the United States Court of Appeals for the Fourth Circuit. She later co-founded and served as president of the Metropolitan Richmond Women’s Bar Association.

As she climbed the ranks, Liebenberg experienced her fair share of antisemitism and misogyny in the workplace. Liebenberg began her career with a young daughter with whom she traveled, which she saw as an experience that built “grit and tenacity.” Her employers saw it differently, with partners at the firms for which she interviewed asking Liebenberg how many children she intended to have and what her childcare arrangements were.

Firms were an old boys’ club, sometimes hosting events in country clubs where Black and Jewish people were not allowed.

“Many of the firms had their meetings at private clubs where women and Black associates couldn’t enter through the front door, and so they had to walk through the kitchen,” Liebenberg said.

Liebenberg has witnessed progress in the profession since her career’s beginnings. There’s greater pay equity, and men in law offices are recognizing disparities and differences in treatment. There’s been a cultural shift, allowing more minority and women lawyers to speak up if they experience or witness discrimination. But the work isn’t anywhere near done, Liebenberg insisted.

“I always say that change is like heaven, right?” she said. “Everybody wants to go there, but nobody wants to die.” ■

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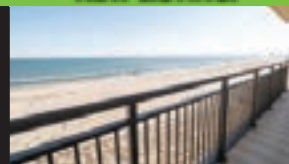
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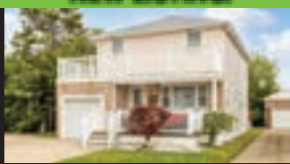
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LEGALS

Harrisburg Orthopedics & Therapy, P.C. has been incorporated under the provisions of Chapter 29 of the Pennsylvania Business Corporation Law of 1988 as a Professional Corporation.

MERCEDE'S, INC. DISSOLUTION NOTICE

Notice is hereby given to all creditors and claimants of Mercedes's, Inc., a Pennsylvania business corporation, that the shareholders have approved a proposal that the corporation dissolve voluntarily and that the board of directors is now engaged in winding up and settling the affairs of the corporation under the provisions of section 1975 of the Pennsylvania Business Corporation Law of 1988.

Notice is hereby given that Articles of Incorporation were filed with the Department of State of the Commonwealth of Pennsylvania, on the fourth day of January, 2023 with respect to a proposed nonprofit corporation, **NARPM Pennsylvania Chapter**, which has been incorporated under the Nonprofit Corporation Law of 1988.

PHILLY GROUNDS, INC. has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988. McCreesh, McCreesh, McCreesh & Cannon 7053 Terminal Square Upper Darby, PA 19082

Pursuant to the requirements of section 1975 of the Pennsylvania Business Corporation Law of 1988, notice is hereby given that **Benexcel Consortium, Inc.** is currently in the process of voluntarily dissolving. Kang Haggerty & Fetbroy LLC 123 S. Broad Street, Suite 1670 Philadelphia, PA 19109

S.E.R.V.E. has been incorporated under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988. Shawn D. Ward, Esquire Sterner's Mill 331 E. Street Rd. Trevoze, PA 19053

7162 TORRESDALE, INC. has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988. McCreesh, McCreesh, McCreesh & Cannon 7053 Terminal Square Upper Darby, PA 19082

Breakin' Barrierz has been incorporated under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988. DeFino Law Associates, P.C. 2541 S. Broad Street Philadelphia, PA 19148

BUSINESS CORP. - The San-M, Inc., hereby gives notice that articles of inc. have been filed with the Dept. of State of the Commonwealth of PA, under the provisions of the PA Business Corp. Law of 1988, approved Dec. 21, 1988, P.L. 1444, No. 177, effective 1/25/23, as amended

Foreign Registration Statement **ENERGYWEB INC.**, a corporation organized under the laws of the state of New York, has applied for registration in Pennsylvania under the provisions of Chapter 4 of the Associations Code. The address of its principal office under the laws of the jurisdiction of formation is 1 Dupont St., Plainview, NY 11803 and the address of its proposed registered office in this Commonwealth is c/o M. Burr Keim Co., 2021 Arch St., Philadelphia, PA 19103.

ESTATE OF AARON THOMAS, SR., DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the

estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to AARON THOMAS, JR., EXECUTOR, 6154 Old York Rd., Philadelphia, PA 19141 Or to his Attorney: MARYBETH O. LAURIA LAURIA LAW LLC 3031 Walton Rd., St. C310 Plymouth Meeting, PA 19462

ESTATE OF ANA ANDRUSIER, DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION CTA on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to BARRY L. KLEIN, ADMINISTRATOR CTA, c/o Robert J. Stern, Esq., Two Bala Plaza, Ste. 300, Bala Cynwyd, PA 19004, Or to his Attorney: ROBERT J. STERN ROBERT J. STERN LAW, LLC Two Bala Plaza, Ste. 300 Bala Cynwyd, PA 19004

ESTATE OF ANNE JOSEPHINE QUIGLEY, DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JOHN QUIGLEY, ADMINISTRATOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF BARBARA WALLEY SCHAFF aka BARBARA SCHAFF aka BARBARA W. SCHAFF, DECEASED. Late of Philadelphia, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to, Joshua Lester Schaff, Executor, c/o Edgar R. Einhorn, Esq., 7 N. Columbus Blvd., Unit 243, Philadelphia, PA 19106.

ESTATE OF BERNARD, J. GALLAGHER, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ANN MARIE GALLAGHER, EXECUTRIX, c/o Joan M. Graner, Esq., 11 W. Third St., Media, PA 19063, Or to her Attorney: JOAN M. GRANER 11 W. Third St., Media, PA 19063

ESTATE OF EDITH M. STURGIS, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LaVERNE TYLER, EXECUTRIX, c/o Robert J. Dixon, Esq., 7715 Crittenden St., #203, Philadelphia, PA 19118, Or to her Attorney: ROBERT J. DIXON 7715 Crittenden St., #203 Philadelphia, PA 19118

ESTATE OF GARY IRONS, DECEASED. LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to

the decedent to make payment without delay to CONCHETTA PARK, ADMINISTRATOR, 250 N. Columbus Blvd. Apt 1101, Philadelphia, PA 19106 Or to her Attorney:
David H. Lipow
O'Brien, Belland & Bushinsky, LLC
509 S. Lenola Rd, Building 6
Moorestown, NJ 08057

ESTATE OF GERMAINE PHILIBERT, DECEASED.
Late of Philadelphia County
LETTERS of ADMINISTRATON on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to PETER L. KLENK, ADMINISTRATOR, 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney:
DANIELLA A. HORN
KLENK LAW, LLC,
2202 Delancey Place
Philadelphia, PA 19103

ESTATE OF HEYWOOD A. WOOD, DECEASED.
Late of Philadelphia County, PA
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LINDA E. WOOD, ADMINISTRATRIX, c/o Jay E. Kivitz, Esq., 7901 Ogontz Ave., Philadelphia, PA 19150,
Or to her Attorney:
JAY E. KIVITZ
KIVITZ & KIVITZ, P.C.
7901 Ogontz Ave.
Philadelphia, PA 19150

ESTATE OF JOANN M. PALMA a/k/a JO-ANN M. PALMA, DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ANTHONY CIMINI, EXECUTOR, c/o John Philip Crampton, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102,
Or to his Attorney:
JOHN PHILIP CRAMPTON
DILWORTH PAXSON LLP
1500 Market St., Ste. 3500E
Philadelphia, PA 19102

ESTATE OF JOEY WAI HO MAK, DECEASED.
Late of Philadelphia County, PA
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LISA MAK, ADMINISTRATRIX, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103,
Or to her Attorney:
DANIELLA A. HORN
KLENK LAW, LLC
2202 Delancey Place
Philadelphia, PA 19103

ESTATE OF JOYCE GEORGE KAIL a/k/a JOYCE G. KAIL, DECEASED.
Late of Pennsylvania
LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who bequest all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Jennifer Reidenberg, Executrix c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

ESTATE OF JULES DORNBERG, DECEASED.
Late of East Norriton Township, Montgomery County, PA

LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ADAM H. KENNY, EXECUTOR, c/o Neal G. Wiley, Esq., 1880 JFK Blvd., Ste. 1740, Philadelphia, PA 19103,
Or to his Attorney:
NEAL G. WILEY
ALEXANDER & PELLI, LLC
1880 JFK Blvd., Ste. 1740
Philadelphia, PA 19103

ESTATE OF KENNETH M. ALGAZY a/k/a KENNETH MARK ALGAZY and KENNETH ALGAZY, DECEASED.
Late of Haverford Township, Delaware County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LORRAINE EVE ALGAZY (NAMED IN WILL AS LORRAINE E. ALGAZY), EXECUTRIX, c/o Lawrence S. Chane, Esq., One Logan Square, 130 N. 18th St., Philadelphia, PA 19103-6998,
Or to her Attorney:
LAWRENCE S. CHANE
BLANK ROME LLP
One Logan Square
130 N. 18th St.
Philadelphia, PA 19103-6998

ESTATE OF LOIS KYLER, DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to DEBORAH A. SCHWARTZ and BRUCE M. WARREN, EXECUTORS, c/o Kenneth F. Cohen, Esq., 1515 Market St., Ste. 1200, Philadelphia, PA 19102,
Or to their Attorney:
KENNETH F. COHEN
1515 Market St., Ste. 1200
Philadelphia, PA 19102

ESTATE OF MADELAINE D. GOLD a/k/a MADELAINE DIANA GOLD, MADDY GOLD, DECEASED.
Late of Philadelphia County
LETTERS of ADMINISTRATION-CTA on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to BENJAMIN JERNER, ADMINISTRATOR-CTA, 5401 Wissahickon Ave., Philadelphia, PA 19144,
Or To his Attorney:
BENJAMIN L. JERNER
JERNER LAW GROUP, P.C.
5401 Wissahickon Ave.
Philadelphia, PA 19144

ESTATE OF MARGARET JASKULEK a/k/a MARGARET JASKULEK BOEHNER, DECEASED.
Late of Lower Merion Township, Montgomery County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to KURT BOEHNER, EXECUTOR, c/o Rachel Fitoussi, Esq., 62 W. Princeton Rd., Bala Cynwyd, PA 19004,
Or to his Attorney:
RACHEL FITOUSSI
62 W. Princeton Rd.
Bala Cynwyd, PA 19004

ESTATE OF MARIA KING, DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the

above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to TRACEY HAMILTON, EXECUTRIX, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103,
Or to her Attorney:
DANIELLA A. HORN
KLENK LAW, LLC
2202 Delancey Place
Philadelphia, PA 19103

ESTATE OF MARY ANN RICCA a/k/a MARYANN J. RICCA, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ROSEMARIE POOLE, EXECUTRIX, c/o Harvey P. Abramson, Esq., 7 Neshaminy Interplex, Ste. 400, Trevose, PA 19053,
Or to her Attorney:
HARVEY P. ABRAMSON
SKARLATOS ZONARICH
7 Neshaminy Interplex, Ste. 400
Trevose, PA 19053

ESTATE OF MICHELLE CONICELLO, DECEASED.
Late of Philadelphia County
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to VALERIE CONICELLO, ADMINISTRATRIX, c/o Donald Petrilie, Jr., Esq., 116 E. Court St., Doylestown, PA 18901,
Or to her Attorney:
DONALD PETRILLE, JR.
HIGH SWARTZ LLP
116 E. Court St.
Doylestown, PA 18901

ESTATE OF PATRICIA J. BROWN, DECEASED.
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ARCELIE WILLIAMS, ADMINISTRATOR, 6735 AKRON ST, PHILADELPHIA, PA 19149
Or to her Attorney:
David H. Lipow
O'Brien, Belland & Bushinsky, LLC
509 S. Lenola Rd
Building 6
Moorestown, NJ 08057

ESTATE OF PHILIP FRANCIS KELLY, SR., DECEASED.
Late of Portland ME and Phila. County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ANNE KELLY and JAMES ROGERS, EXECUTORS, c/o Joan M. Graner, Esq., 11 W. Third St., Media, PA 19063,
Or to their Attorney:
JOAN M. GRANER
11 W. Third St.
Media, PA 19063

ESTATE OF PHYLLIS ANN ALLEN, DECEASED.
Late of Lower Merion Township, Montgomery County, PA
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JEFFREY

ALLEN, ADMINISTRATOR, c/o Adam S. Bernick, Esq., 2047 Locust St., Philadelphia, PA 19103,
Or to his Attorney:
ADAM S. BERNICK
LAW OFFICE OF ADAM S. BERNICK
2047 Locust St.
Philadelphia, PA 19103

ESTATE OF STANLEY DOBREN, DECEASED.
Late of Philadelphia, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to, Janice Wigman, Executrix, 140 Meetinghouse Road, Hatboro, PA 19040.

ESTATE OF TERESA M. SUAREZ-SEMOLA a/k/a TERESA M. SEMOLA, DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MARTIN A. SEMOLA, EXECUTOR, c/o Paul L. Feldman, Esq., 820 Homestead Rd., Jenkintown, PA 19046,
Or to his Attorney:
PAUL L. FELDMAN
FELDMAN & FELDMAN, LLP
820 Homestead Rd.
Jenkintown, PA 19046

ESTATE OF THELMA LINDER, DECEASED
LATE OF MONTGOMERY COUNTY, PENNAYLVANIA
DATE OF DEATH: DECEMBER 15, 2022
Notice is hereby given that Letters Testamentary have been granted by the Register of Wills of Montgomery County, Pennsylvania, to the undersigned upon the Estate of Thelma Linder, Deceased. All persons having claims or demands against the Estate of the Decedent should make same known and all persons indebted to the Decedent should make payment without delay to: Michael Yanoff, Executor
Goldstein Law Partners, LLC
610 Old York Rd
Suite 340
Jenkintown, PA 19046

ESTATE OF THEODORE PEOPLES, JR. a/k/a THEODORE PEOPLES, DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to CYNTHIA G. PEOPLES, EXECUTRIX, c/o Jay E. Kivitz, Esq., 7901 Ogontz Ave., Philadelphia, PA 19150,
Or to her Attorney:
JAY E. KIVITZ
KIVITZ & KIVITZ, P.C.
7901 Ogontz Ave.
Philadelphia, PA 19150

ESTATE OF THERESA VAN HORN, DECEASED
LATE OF PHILADELPHIA, PA.
LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Sara Volpe, Administratrix, c/o Gary A. Zlotnick, Esq., Zarwin Baum DeVito Kaplan Schaar & Toddy, PC, One Commerce Sq., 2005 Market St., 16th Fl., Philadelphia, PA 19103 or to their attorneys,
Gary A. Zlotnick, Esq.
Zarwin Baum DeVito Kaplan Schaar & Toddy, PC
One Commerce Sq.
2005 Market St., 16th Fl.
Philadelphia, PA 19103

Attention All Community Organizations

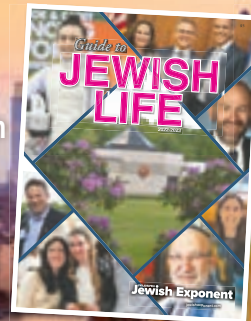
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One (1)
5-lb. Box Imported Matzos

- Yehuda • Osem
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Limit 4

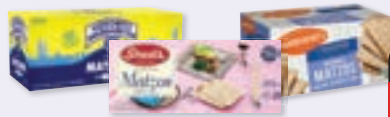
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FINAL PRICE with Digital Coupon

\$1.99 ea.

Limit 1



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5-lb. Box Domestic Matzos

- Streit's • Horowitz
- Manischewitz

(Where Available, While Supplies Last)

Limit 4

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FINAL PRICE with Digital Coupon

\$3.99 ea.

Limit 1

MATZO DIGITAL SAVINGS WITH PRICE PLUS® CARD & ADDITIONAL PURCHASE OF \$75.00 OR MORE (EXCLUDING FUEL & ITEMS PROHIBITED BY LAW). LIMIT ONE PER FAMILY.



\$2.79

Manischewitz Matzo Meal

16-oz. canister (Excluding Whole Grain) Cake or Matzo

SAVE \$2.50
LIMIT 4 PER VARIETY

\$7.49



A&B Gefilte Fish

(Frozen) 20-oz. cont., Low Sugar, Sweet, White Pike (Excluding Salmon)



\$1.99

Gold's Horseradish

(Dairy) 6-oz. jar, Any Variety



\$5.49

Yehuda Gluten-Free Matzo

10.5-oz. box, Any Variety



2 \$4

ShopRite Kosher Chicken Broth

32-oz. carton



LIMIT 4 OFFERS

2 \$4

Tabatchnick Soups

(Frozen) 14.5 to 15-oz. pkg., Cream of Spinach, Cabbage Soup, Old Fashioned Potato, Cream of Mushroom, Tomato with Basil (Excluding Organic)

Less or additional items will scan at \$2.19 each. **WHEN YOU BUY 2**



\$3.99

Holiday Candies Dark Chocolate Coated Matzoh

7-oz. pkg., Milk or Dark Chocolate Coated Egg Matzoh or Dark Chocolate Coated Matzoh



\$4.99

Bartenura Balsamic Vinegar

16.9-oz. btl.



SAVE 50¢
LIMIT 4 PER VARIETY

\$3.99

Ba-Tampte Pickles

(Dairy) 32-oz., jar, Sauerkraut or Half Sour Pickles



\$3.49

Holiday Candies Milk Chocolate Lollipops

3-oz. box



\$3.49

Galil Preserves

13-oz. jar, Any Variety



\$4.79

Golden Blintzes

(Frozen) 13-oz. pkg., Any Variety



LIMIT 4 OFFERS

2 \$4

Goodman's Macaroons

9-oz. pouch, Any Variety

Less or additional items will scan at \$2.49 each. **WHEN YOU BUY 2**



\$7.49

Bowl & Basket Almond Butter

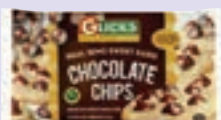
16-oz. jar, Creamy

LIMIT 4

\$2.49

Glicks Chocolate Chips

9-oz. bag



5 \$3

Bowl & Basket Seltzer 1-Liter

btl. (Plus Dep. or Fee Where Req.) Any Variety



2 \$1

LIMIT 4 OFFERS

Yahrzeit Memorial Lamp Candle

2.6-oz., Star

Less or additional items will scan at 99¢ each. **WHEN YOU BUY 2**

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